نبي الإسلام بين الحقيقة والإدعاء

Muhammad's Prophethood Reality or Myth

Abdur-Radi M. Abdul-Muhsin

الدار العالمية للكتاب الإسلامي
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Directory of Symbols

(ﷻ) : *Subḥānahu wa Ta'āla* — "The Exalted."

(ﷺ) : *Ṣalla-Allâhu 'Alayhi wa Sallam* — "Blessings and peace be upon him."

(ﷺ) : *'Alayhis-Salâm* — "May peace be upon him."

(رضي الله عنه) : *Raḍi-Allâhu 'Anhu* — "May Allah be pleased with him."

(رضي الله عنها) : *Radi-Allâhu 'Anha* — "May Allah be pleased with her."

Introduction

All praise is due to Allah (ﷻ), Who has sent the prophets as bearers of glad tidings and as warners for mankind. He sent down the scriptures to them in truth in order to judge between the people in the matters wherein they differed. Those who disputed the scriptures after receiving it did so due to their transgressions among themselves concerning it, even after clear proofs had come unto them. Then Allah (ﷻ) guided the believers to the truth about that upon which they differed.

I testify that there is none worthy of worship except Allah (ﷻ) and that Muhammad (ﷺ), peace and blessings be upon him, is His slave and Messenger; sent by Allah (ﷻ) as the bearer of glad tidings and a warner to *al-'Âlameen* (mankind, the jinn and all that exist). He is the illiterate Prophet (ﷺ) who was mentioned in the Torah and the Gospel and who they therefore recognised just as they recognised their own children. Their prophets gave glad tidings about him, their books described him, and the evidence of prophethood pointed to him.

Muhammad (ﷺ) has become a target for Islam's long-established adversaries and their armies of missionaries and orientalists who have aroused suspicions and propagated allegations against the Prophet of Islam and his Message. Their objective has always been to distort the image of the Prophet of Islam in the eyes of those who do not know him and consequently drive them away from studying Islam and contemplating it in a desperate attempt to lay obstacles in the path of Islam's mission so as to impede its vital role in guiding humanity.

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Many a Muslim scholar has written to defend the Prophet (ﷺ) since doing so is an honour and a duty for them. However, such efforts have been made either incidentally in answer to orientalists and missionaries, or in the course of speaking about the evidence of prophethood in Islam. Furthermore, most of the writings were done by non-specialists, although the nature of the topic requires the knowledge of a number of aspects of Islamic philosophy, the history of religions, and western thought. All this made the present study an obligation dictated by the imperious need to introduce Islam as the only cultural alternative that is capable of convincing today's civilised man.

No doubt, any attempt to introduce Islam before establishing the truth of the prophethood of its Messenger in face of skeptics and deniers would be virtually impossible. The Noble Qur'an has drawn our attention to the best method to follow.

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾ [فُصِّلَت: ٥٣]

﴿We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this [the Qur'an] is the truth...﴾ *(Qur'an 41: 53)*

Allah (ﷻ) has linked the clarification of the truth to the establishment of its foundations and has even indicated that deduction through evidence surpasses mere clarification. We follow in this study a three-dimensional method that combines the refutation of allegations and suspicions against the prophethood of Muhammad (ﷺ) with the clarification of the truth about it and the establishment of its foundations with stark evidences from the Qur'an, reason, and the facts of modern science.

The preparation of this study took about ten years due to the importance and sensitivity of its subject. There were two phases of research which complemented one another. This study is part of the efforts aimed at correcting the misconceptions about Islam. These efforts resulted in a collection of papers written by a number of our intellectuals and published in a special bulletin entitled *The Prophet of Islam; Between Reality and Allegations*. Our book has become the reference on which such papers rely, because knowing that Muhammad (ﷺ) is truthful and proving the truth of his prophethood must necessarily precede any research into the contents of his message.

This study has three sections

1. This section's objective is to reveal the meaning and nature of *prophethood* in Islam by defining its concept linguistically and also as an Islamic term. That concept, which combines the theory of communication and the ensuing knowledge thereafter, with divine bestowal, represents the only path to prophethood in Islam.

This section comprises (the ranks of Prophets), in hierarchical order (from bottom to top): the Prophets followed by the Messengers, then the Messengers of firm resolve, and at the top of the ladder, the last of the Prophets and the best of the Messengers, Muhammad (ﷺ).

It also explains the "Prophets' infallibility," as the moral perfection that protects them from sins and disobedience, and infallibility of conveyance, which means Allah's protection of His Prophets and Messengers from forgetfulness and aberration. The purpose of that is to enable them to achieve their mission in the most perfect way, and this is exclusive to Islam.

This section concludes with the proof that Muhammad (ﷺ) is the seal

(end) of prophethood, and states how compatible his prophethood is with the requirements of sense, legislation and consensus. It also reveals that Muhammad's claim that he was the last of the Prophets is the only such claim in the history of religion uttered by its claimant and recorded in his Book without ambiguity. This fact made it easy to avoid the problem of false Prophets that was common to other religions.

2. This section examines the allegations that have been levelled against the Prophethood of Muhammad (ﷺ) and the authenticity of his call. There are six known allegations that we have proven incorrect.

The first allegation is that the ordinances of Moses and Jesus were perfect and eternal. This is refuted by the fact that the Christians and Jews were waiting for a Prophet whose ordinance they had to follow and obey.

The second states that there was no necessity for a last message. This is refuted by the fact that the message of the Prophet Muhammad (ﷺ) encompasses all the tasks and values brought forth by former messengers and adds to them that which they lacked.

The third states that there are no prophecies about Muhammad (ﷺ) in the former Books. This is refuted by the fact that the former Books contain specific descriptions of the Prophet Muhammad (ﷺ), his nation and his message.

The fourth claims that he had no supporting miracles. This is negated by Muhammad's (ﷺ) spectacular miracles that were witnessed by scores of his companions.

The fifth asserts that he was sent only for the Arabs. This is disproved by Prophet Muhammad's declaration that he is sent to mankind and the jinn. Furthermore, there are many supporting evidences that Islam is a universal Message.

The sixth claims that Islam is a Christian heresy. This is disproved by the authenticity of Islam which makes Muhammad (ﷺ) the founder of a true religion.

3. This section establishes the evidence about Muhammad's prophethood through scientific proofs and clear signs, which is the best way to refute any allegation. The undoubted result of such a method will make it certain that Muhammad (ﷺ) is truthful and that his Message is authentic. This requires dividing the claims of prophethood into four categories.

3.a. The Noble Qur'an confirms the prophethood of Muhammad (ﷺ) as a whole and in detail and includes the different aspects of its scientific miraculous nature.

3.b. The miracles are evidence of prophethood and have three categories; miracles of knowledge, miracles of capability, and miracles of self-reliance.

3.c. The prophecies of other prophets are important in refuting the allegations and misconceptions, because the people of the book admit that their Holy Books, which contain these prophecies, are divine Books sent by Allah (ﷻ).

3.d. The Prophet's biography reveals, and his morals show that his honesty and truthfulness was known to friend and foe, a fact has been supported by testimonies of modern historians.

In conclusion, I invoke Allah (ﷻ) to accept my efforts in this investigation to be for His sake and to make me successful in defending our Prophet (ﷺ). Allah (ﷻ) is the One Who guides to the right path.

Dr. 'Abdur-Radhi Muhammad 'Abdul-Mohsen

Section One:

Prophethood in Islam

Prophethood in Islam

In Islam the belief in Messengers is one of the articles of faith. Allah (ﷻ) says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾﴾ [البَقَرَة: ٢٨٥]

﴿The Messenger [Muhammad] believes in what has been sent down to him from his Lord, and [so do] the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. [They say], "We make no distinction between one and another of His Messengers" — and they say, "We hear, and we obey. [We seek], Your Forgiveness, our Lord, and to You is the return [of all]."﴾ *(Qur'an 2:285)*

It is narrated that Jibreel (Gabriel) came to the Prophet (ﷺ) in the shape of a man and asked him about Islam and faith. The Prophet (ﷺ) answered: "Faith is to believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and Preordainment (whether good or bad)." (*Saheeh* Bukhari and *Saheeh* Muslim, the Book of Faith)

Therefore, whoever denies prophethood denies Islam as a whole, because the Islamic religion is based on revelation and prophethood. These two elements are the sources of Islam and by the miracles contained therein it spread and conquered people's hearts. Its teachings and its pillars were established upon them. This is stated in the following Qur'anic verse:

﴿هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ﴾ [التوبة: ٣٣]

﴿It is He Who has sent His Messenger [Muhammad] with guidance and the religion of truth [Islam], that He may make it [Islam] superior to all religions...﴾ *(Qur'an 48:28)*

Whoever does not believe in the prophets and prophethood has lost all and gone astray. Allah (ﷻ) says:

﴿وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا﴾ [النساء: ١٣٦]

﴿... And whosoever disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day, then indeed he has strayed far away.﴾ *(Qur'an 4:136)*

Allah (ﷻ) has sent the Messengers and Prophets as bearers of glad tidings about Allah's Bliss for those who obey Him and as warner's against His torment for those who disobey and disbelieve in Allah (ﷻ). He (ﷻ) says:

﴿۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿١٦٣﴾ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ﴿١٦٤﴾ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴿١٦٥﴾﴾

[النساء: ١٦٣-١٦٥]

﴿Verily, We have sent the revelation to you [O' Muhammad] as We sent the revelation to Noah and the Prophets after him; We [also] sent the revelation to Abraham, Ishmael, Isaac, Job, Jonah, Aaron and Solomon; and to David We gave *Zaboor* [Psalms]. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you and to [Moses] Allah spoke directly. Messengers came as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the [coming of] Messengers. And Allah is Ever All-Powerful, All-Wise.﴾ *(Qur'an 4:163-165)*

Allah (ﷻ) will not excuse anyone because He has sent His Messengers with Books and wisdom, supported by clear signs and proofs that confirmed that they were truthful. Allah (ﷻ) says:

﴿قُلۡ هَلۡ نُنَبِّئُكُمۡ بِٱلۡأَخۡسَرِينَ أَعۡمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا ﴿١٠٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ وَلِقَآئِهِۦ فَحَبِطَتۡ أَعۡمَٰلُهُمۡ فَلَا نُقِيمُ لَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَزۡنٗا ﴿١٠٥﴾ ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ وَٱتَّخَذُوٓاْ ءَايَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾﴾ [الكهف: ١٠٣-١٠٦]

﴿Say [O' Muhammad], "Shall We tell you the greatest losers in respect of [their] deeds?" [Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds] "They are those who deny the *Âyât* [proofs, evidences, verses, lessons, signs, revelations, etc.] of their Lord and the Meeting with Him [in the Hereafter]." So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them. "That shall be their recompense, Hell; because they disbelieved and took My *Âyât* [proofs, evidences, verses, lessons, signs, revelations, etc.] and My Messengers by way of jest and

mockery."﴾ *(Qur'an 18:103-106)*

The issue of prophethood in Islam was very obvious and simple and therefore did not face the same problem faced by Judaism and Christianity. In this section, we will look at the following four areas of research.

1. Definition of Prophethood
2. Ranks of Prophethood
3. Infallibility of Prophets
4. The End of the Prophethood

1. The Definition of Prophethood

﴿وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾ [الأنعام: ٤٨]

﴾And We send not the Messengers but as givers of glad tidings and as Warners...﴿ *(Qur'an 6:48)*

1.1. The literal meaning of prophethood

The Arabic word for Prophet (*Nabi*) has two possible meanings according to the roots of the word.

1. It means the one who conveys the knowledge and information shown to him by Allah (ﷻ).

2. It also means the one who is of noble and eminent rank and status. So this meaning implies the one who is above ordinary people and who has a high status that was bestowed on him by Allah.

Ibn Taymiyah was quite certain in his study on this issue that the

word is derived from the Arabic verb *Nabba'a* which means "to tell" and to particularly tell about the unseen. In the following verses, the verbs "inform," "tell," and the noun "news" are the English translation of the verb *Nabba'a* and the noun *Naba'*.

﴿وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ﴾ [آل عمران ٤٩]

﴾... And I inform you of what you eat, and what you store in your houses...﴿ *(Qur'an 3:49)*

﴿فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ ٱلْعَلِيمُ ٱلْخَبِيرُ﴾

[التحريم: ٣]

﴾...Then when he told her [Hafṣah] thereof, she said, "Who told you this?" He said, "The All-Knower, the All-Aware [Allah] has told me."﴿ *(Qur'an 66:3)*

﴿قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾﴾

[البقرة: ٣٣]

﴾"O' Adam! Inform them of their names," and when he had informed them of their names, He said, "Did I not tell you that I know the *Ghayb* [unseen] in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴿ *(Qur'an 2:33)*

﴿عَمَّ يَتَسَآءَلُونَ ﴿١﴾ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ﴿٢﴾ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾﴾

[النبأ: ١-٣]

﴾What are they asking [one another] about?...about the great news, about which they are in disagreement.﴿

(Qur'an 78:1-3)

﴿قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾﴾ [ص: ٦٧-٦٨]

﴿Say, "That [this Qur'an] is a great news." From which you turn away!﴾ *(Qur'an 38:67-68)*

﴿نَبِّئُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ﴾ [الأنعام: ١٤٣]

﴿... Inform me with knowledge if you are truthful.﴾ *(Qur'an 6:143)*

The word "prophet" is used for one who tells and informs about the unseen and in particular for Messengers and those who receive the divine revelation.

1.2. The 'Prophethood' as an Islamic term

The Muslim theologians have given various definitions to the word "prophethood" according to their perspective and the method in which each group treated the concept of prophethood in Islam. The Mu'tazilah[1] adopted the word as a term meaning eminence and high rank, but also as a particular merit bestowed by Allah (ﷻ) on some of His slaves. The Ashā'irah[2] defined a "prophet" as "an informer about the unseen." Ibn Khaldoon observed in his definition the aspect of communication between a prophet and those honoured in heaven. He believed that in prophethood there is truth that is totally

[1] The Mutazilite is an Islamic sect that arose at the end of the Ummayad (*Amavi*) Age and flourished in the Abbasid Age, and has depended on the bare mind in the understanding of the Islamic doctrine being affected with foreign philosophies that led to their deviation from mainstream dogma.

[2] The Ash'ari: an Islamic verbal group, attributed to Abul Hassan al-Ash'ari who rebelled against the Mutazilite.The Ash'ari have taken the path of using evidence and mental and verbal indications as means of debating their opponents from the Mutazilite and the philosophers among others, in the confirmation of the truths of religion and the Islamic doctrine.

free of lies. It is communication between the Prophet and the dignified heavenly beings without any other external factor or any assisting means.

The majority of the scholars of the Sunnah (traditions of the Prophet) had a deeper understanding of the two aspects of prophethood; the theory of communication and the knowledge acquired from that communication between the prophet and the divine source. As regards to the theory of communication, they include this aspect in their definitions. Ibn Ḥazm said, "Prophethood is derived from 'informing'. Whomever is informed by Allah (ﷻ) about a matter before it exists or one to whom is revealed any issue from the unseen, is a Prophet." Here Ibn Ḥazm observes the vertical dimension of the theory of communication (from Allah to man).

On the other hand, Ibn Taymiyah confirms in his definition the two dimensions: the vertical (from Allah to man) and the horizontal (from the Prophet to the people). He said, "The Prophet is the one informed by Allah and who informs the people of what he has been informed." He added, "The Prophets are informed by Allah of His commands, prohibitions and other knowledge, and they tell the believers about all the commands, prohibitions and knowledge they receive from Allah."

With regard to the knowledge obtained through prophethood, it is considered by the followers of the Sunnah to be of the three methods of obtaining knowledge: intelligence, the senses, and the combination of the two thereof, like information. Some matters can only be known through receiving information. Ibn Taymiyah said, "The prophethood includes information because the Prophet tells about the unseen. There is no proof that all that was told through the Prophets could be discovered without their informing the people, and it is not true that all that was told by the Prophets could be known to others who had not been informed by the Prophets. Therefore the

nation with the best knowledge is the one who adheres to these three methods; the more it neglects these methods, the less knowledgeable it becomes."

For the followers of the Sunnah, the method of receiving prophetic knowledge is distinguished from all other types of knowledge. If we consider inspiration to be revelation, then prophethood is reasonable deduction. If an illusion is an assumption, then prophethood is certainty. Also if the source of divinations was information stolen from the heavens by eavesdropping demons, that ended with the advent of the Prophet Muhammad (ﷺ). Then prophethood is a lawful and secure communication. If fortune-telling is guesswork, then prophethood is an exact science, and if a fantasy is a probability, then prophethood is the truth.

Confirming these concepts, Ibn Ḥazm said, "The prophethood is not an inspiration that becomes the nature of things as mentioned in the following verse. Allah (ﷻ) says:

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ﴾ [النحل: ٦٨]

﴿And your Lord inspired the bees...﴾ *(Qur'an 16:68)*

Also it is not an illusion or divination that is learned from demons who eavesdrop on the heavens. Almighty Allah says:

﴿شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا وَلَوْ﴾ [الأنعام: ١١٢]

﴿... *Shayâteen* [Devils] among mankind and jinn, inspiring one another with adorned speech as a delusion [or by way of deception]...﴾ *(Qur'an 6:112)*

It is neither fortune telling, which is a form of experimentation and an acquired skill nor a dream that no one knows whether it will come true or not.

The Revelation, which is prophethood, is a deliberate act from Allah (ﷻ), to inform the concerned person about a truth that is different from all the afore-mentioned forms. Allah (ﷻ), informs the person who receives the Revelation that what he receives is the truth. The concerned person becomes aware of that by his consciousness and senses, without a doubt, through the Angel that was sent to him, or directly instilled in him without any intermediary."

In defining prophethood, Muslim theologians mention an important aspect of prophethood: The means to become a Prophet. The Muslim community is unanimous that prophethood is a bestowal from Allah (ﷻ) who chooses Messengers from the angels and from mankind.

Ibn Khaldoon says: "The Almighty Allah has chosen from mankind some people to address with a message. He made them naturally disposed to know Him, and made them intermediaries between Him and His slaves. They explain what is good for them and inspire them with guidance in order to be protected from the Hellfire. The Prophets show the people miracles and signs and tell them about matters from the unseen that are impossible to know without the Prophets, and that are impossible for the Prophets to know without the knowledge bestowed on them by Allah. The Prophet Muhammad (ﷺ) said: 'I know nothing except what Allah has taught me.'"

Some of the Mu'tazilah sect say that prophethood is a recompense for deeds, but al-Jibâ'i confirms that it is a bestowal from Allah (ﷻ) to those whom He chooses.

The Mu'tazilah also consider prophethood as a mercy from Allah, because sending a Prophet is beneficial for both mankind and the universe. This mercy is a necessity because Allah does only what is good for His slaves. By this definition the Mu'tazilah are not excluded from those who believe that prophethood is a bestowal from Allah, the Exalted, the Almighty.

The Asha'irah say that: "Prophethood does not emanate from the Prophet's merits, and it is not a privilege acquired by his deeds or his knowledge about his Lord or his prophethood. All such matters are usually proven before prophethood. To be aware of prophethood is different from being a Prophet." Prophethood is a bestowal from Allah (ﷻ) and a grace to His slave:

﴿وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ﴾ [إبراهيم: ١١]

﴿... But Allah bestows His Grace to whom He wills of His slaves...﴾ *(Qur'an 14:11)*

The followers of Sunnah consider prophethood a mercy from Allah to His slaves. The explainer of *Tahhawiyah* (doctrine) says: "Sending Messengers is one of Allah's greatest graces upon mankind, particularly in sending Prophet Muhammad (ﷺ)." Allah (ﷻ) says:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾﴾ [آل عمران: ١٦٤]

﴿Indeed Allah conferred a great favour on the believers when He sent among them a Messenger [Muhammad] from among themselves, reciting unto them His Verses [the Qur'an], and purifying them [from sins by their following him], and instructing them [in] the Book [the Qur'an] and *al-Hikmah* [The wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.﴾ *(Qur'an 3:164)*

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾﴾ [الأنبياء: ١٠٧]

﴿And We have sent you [O' Muhammad] not but as a mercy

for the *al-'Alameen* [mankind, jinn and all that exists].﴾ *(Qur'an 21:107)*

The followers of Sunnah deny the existence of preconditions for this divine bestowal, Ibn Hazm says: "Prophethood is possible, and it is the sending forth of people chosen by Allah (ﷻ) only because that was His Will. He bestowed on them knowledge with neither learning nor passing through the stages of acquiring it."

But they assert that the Prophet has a special force in him that distinguishes him from ordinary people, Allah (ﷻ) says:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ﴾ [آل عمران: ١٥٩]

﴿And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...﴾ *(Qur'an 3:159)*

They also assert that he has virtues, and whomsoever Allah singles out and bestows these virtues upon He has great good planned for him, as Khadeejah said to the Prophet (ﷺ) when Revelation came to him for the first time: "I swear by Allah (ﷻ), Allah will never let you down. You visit your kith and kin, you tell the truth, you help the weak and the poor, you are generous to your guest, and you stand by the truth." Her sense led her to deduce that since Allah has bestowed on him such merits and noble attributes, He will not let him down but honour and glorify him.

These noble merits and personal characteristics are not the reason for becoming a Prophet, because the most essential aspect is to be chosen by Allah for that. Allah's Will is the only determinant, and He knows that Prophet, the Revelation He sends to him and the miracles He bestows on him.

There are some sects that believe that prophethood is acquired and is not a bestowal from Allah. Such sects are: some of the philosophers, Qarāmitah, Bātiniyah, Ismā'eeliyah and some of the extremist Shi'ites. They believe that prophethood can be attained by three characteristics:

First: A divine force of foreknowledge that the Prophet can acquire easily. He can realise the average level of knowledge without the efforts required by others for the same purpose. In other words: he is more intelligent than the others.

Second: The power of imagination: The Prophet (ﷺ) imagines things, then he hears and sees them. According to them he sees luminous images that are Allah's angels and hears voices that are Allah's speech, like dreams that come true.

They say that what the Prophets have said about Divinity and the Last Day is imagined and not accurate descriptions of what truly exist.

Third: Psychological power that enables the Prophet to have influence on the world of material, as the ill wisher influences the envied person. They believe that signs and miracles are of this type.

The theory of prophethood in philosophy, was transmitted by Abu Hāmid al-Ghazāli to the Sufi philosophers like Ibn 'Arabi, al-Hallaj, as-Saharwardi, Ibn Qassy, Ibn Sab'een and others. Ibn Taymiyah says: "Al-Ghazāli's speech was the means through which the philosophical ideologies were transmitted to the Sufi philosophers, and that was the base on which Ibn 'Arabi constructed his idea about the last of *Auliyā'* (pious persons) who take knowledge from the same source where from the Angel receives Revelation to convey to the Prophet.

Dr. 'Abdul Hameed Madkoor explains the uniformity in the theory of prophethood of philosophers and Sufis like Ibn 'Arabi. He

says: "Ibn 'Arabi says that the phenomenon of influencing things has its origin in a psychological power called by some of the Sufis 'resolution' and by others 'trueness.' Man has two kinds of resolutions one is natural and the other is acquired. This resolution enables man to act freely in the world. Some of the Sufis who have this merit can kill whom they like to kill. It is like envy in which imagination is powerful."

Sufis were influenced in this by philosophers like al-Fārābi and Avicenna. Fārābi says that the influence of the divine soul can go beyond its body to the universe and its contents. Avicenna also says that the effect of psychological power is not limited to its body, and that it can have a great effect on the universe that may result in clouds, winds, thunders, earthquakes and springs of water.

Therefore, close examination proves that the viewpoints of philosophers and Sufis, which seem to be different, are so uniform that it is difficult to distinguish one from the other.

A branch of this philosophical theory prefers the philosopher and the *Wali* (saint, pious person) to the Prophet, and prefers the last of the *Auliyā'* (saints) to the last of the Prophets.

Another branch believes that prophethood has not ended. As-Saharwardi alleged that he would not die before he was commanded by Allah to warn the people. And Ibn Sab'een said that Ibn Āminah [Muhammad (ﷺ)] has transgressed when he said, "There will be no Prophet after me."

This theory that contradicts the reality of prophethood in Islam, and which is a violation of the consensus of the Muslim community is the outcome of the effect of foreign cultures whose partisans expressed animosity to Islam. They therefore propagated allegations and misconceptions aimed at deforming Islam.

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faith and absolute submission about revelation in Islam, but went as far as to doubt and deny prophethood, Prophets, and their miracles. This attack was led by an atheist Jew called Ibn ar-Ruwandi.

The organisers of this campaign allegedly attributed to Abu Bakr ar-Râzi a book (one of many) called "The miracles of Prophets or the tricks of false Prophets." But Dr. 'Abdul Lateef al-'Abd rejects this accusation against ar-Râzi and adds that the Shi'ite (Ismâilite) were the propagators of that accusation because ar-Râzi criticised them as regards the issue of "*Imâmah*" (leadership). Dr. al-'Abd mentions in an extended study about ar-Razi that the claim that these books were written by him is unfounded. Moreover, Ibn an-Nadeem said that ar-Râzi wrote a book defending prophethood. He added that ar-Râzi neither rejected religions nor Prophets. On the contrary, he called for developing the spiritual and moral aspects of man in order that man should not be lax in performing his religious duties. According to Ibn an-Nadeem, ar-Râzi defended the Prophets' morals and disproved adoration (for other than Allah) as one of their qualities.

The Muslim intellectuals of different sects counteracted such ideas with strong and clear answers that gave prophethood and revelation their respectful place in Islamic teaching. They effaced from these attempts the false glitter that could elude a non-specialist. That is why these ideas vanished away leaving only a faint echo resonating with writers like Muhammad Fareed Wajdi, Muhammad Hasanayn Haykal and Zaki Mubârak. Such writers did not dare to explicitly deny prophethood because they feared the Muslim public opinion, but they denied miracles or gave them a psychological interpretation.

Shaykh Mustafa Ṣabri said that since a miracle is closely linked with prophethood, denying one means denying the other because they are both from the unseen.

But we can suggest the following reasons for denial:

1. The deniers of miracles followed the example of the orientalists and western thinkers who were terrified by the miracles of Prophet Muhammad (ﷺ) that established his prophethood beyond a shadow of a doubt, a thing that was lacking in the case of Moses and Jesus. Consequently, they launched a hostile campaign to weaken the reliability of these miracles in an attempt to deprive him of the strongest evidence attesting his prophethood, and thus asserting their claim that he was not aided by a miracle to prove his prophethood.

2. The desire to gain fame by opposing the Muslim unanimity and by appearing as intellectuals and free thinkers.

2. The Ranks of Prophethood

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ﴾ [الإسراء: ٥٥]

﴿... And indeed, We have preferred some of the Prophets above others...﴾ *(Qur'an 17:55)*

The most obvious characteristic of prophethood in Islam is unity and universality. This means that the Islamic concept of prophethood is universal based on the fact that the Prophets and Messengers represent the bricks that compliment one another in the construction of a uniform building of Allah's Messages and Revelation. The call of all the Prophets is one, Allah (ﷻ) says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾ [الأنبياء: ٢٥]

﴿And We did not send any Messenger before you [O'

Muhammad] but We revealed to him [saying] *Lâ ilâha illâ Anâ* [none has the right to be worshipped but I (Allah)], so worship Me [alone and none else].﴾ *(Qur'an 21:25)*

Moreover, they are brothers, Prophet Muhammad (ﷺ) says: "The Prophets are half brothers; they have different mothers and one religion." That one religion is Islam with which they were sent and to which they have called, the Almighty Allah says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾ [آل عمران: ١٩]

﴿Truly, the religion with Allah is Islam...﴾ *(Qur'an 3:19)*

Noah (Nooh) (عليه السلام) 'May Peace be upon him' said to his people:

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ﴾ [يونس: ٧٢]

﴿... I have been commanded to be of the Muslims...﴾ *(Qur'an10:72)*

And Ibraheem (عليه السلام) received Allah's command to embrace Islam. When his Lord said to him, submit (that is a Muslim) He said:

﴿إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾﴾
[البقرة: ١٣١]

﴿... I have submitted myself [as a Muslim] to the Lord of *al-'Ālameen* [mankind, jinn and all that exists].﴾ *(Qur'an 2:131)*

The mission of all the Prophets was also the same, the Almighty Allah says:

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ
مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ﴾
[البقرة: ٢١٣]

﴿Mankind were one Ummah [community] and Allah sent

Prophets with glad tidings and warnings, and with them He sent down the scripture in truth to judge between people in matters wherein they differed...﴾ *(Qur'an 2:213)*

Islam has made it an enjoined duty to believe in all the Prophets and Messengers and the Books and Revelation sent to them, as detailed in the following verses:

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا
هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ
وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ
وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ﴿٨٥﴾ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ
وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾﴾ [الأنعام: ٨٣-٨٦]

﴿And that was Our Proof which We gave Ibraheem [Abraham] against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Isḥâq [Isaac] and Ya'qoob [Jacob], each of them We guided, and before him, We guided Nooḥ [Noah] and among his progeny Dâwood [David], Sulaymân [Solomon], Ayyoob [Job], Yoosuf [Joseph], Moosa [Moses] and Hâroon [Aaron]. Thus do We reward *al-Muḥsinoon* [the good doers]. And Zakariya [Zachariya] and Yaḥya [John] and 'Eesa [Jesus] and Iliyâs [Elias], each one of them was of the righteous. And Ismâ'eel [Ishmael] and al-Yasa' [Elisha], and Yoonus [Jonah], and Loot [Lot] and each one of them We preferred above the *'Ālameen* [mankind and jinn [of their time].﴾

(Qur'an 6:83-86)

And:

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ ...﴾ [آل عمران: ٣٣]

﴿Allah chose Adam...﴾ *(Qur'an 3:33)*

And:

﴿وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾﴾

[الأنبياء: ٨٥]

﴿And [remember] Isma'eel [Ishmael], and Idris [Enoch] and Dhul-Kifl ['Isaiah]: all were from among *as-Sabiroon* [the patient].﴾ *(Qur'an 21:85)*

And:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ﴾ [الفتح: ٢٩]

﴿Muhammad is the Messenger of Allah..﴾ *(Qur'an 48:29)*

To sum up, Islam has made it an enjoined duty to have absolute belief in the Prophets and Messengers, the Almighty Allah says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ﴾

[البقرة: ٢٨٥]

﴿The Messenger [Muhammad] believes in what has been sent down to him from his Lord, and [so do] the believers. Each one believes in Allah, His, Angels, His Books, and His Messengers. [They say], We make no distinction between one another of His Messengers...﴾ *(Qur'an 2:285)*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ

وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾﴾

[النساء: ١٣٦]

﴿O' you who believe! Believe in Allah, and His Messenger [Muhammad] and the Book [the Qur'an] which He has sent down to His Messenger, and the Scripture which He sent down to those before [him]; and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾ *(Qur'an 4:136)*

That is because the Qur'an has not mentioned the names of all the Messengers, the Almighty Allah says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۖ﴾ [غافر: ٧٨]

﴿And indeed We have sent Messengers before you [O' Muhammad]: of some of them We have related to you their story. And of some We have not told you their story...﴾ *(Qur'an 40:78)*

And:

﴿وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ﴾ [النساء: ١٦٤]

﴿And Messengers We have mentioned to you before, and Messengers We have not mentioned to you...﴾ *(Qur'an 4:164)*

That is why making distinction between the Prophets and believing in some while disbelieving in others is considered as disbelief in them all, Allah (ﷻ) says:

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا﴾

[النساء: ١٥٠-١٥١]

﴿Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers [by believing in Allah and disbelieving in Messengers] saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers...﴾ *(Qur'an 4:150-151)*

And those who make no distinction are promised a good reward, Allah (ﷻ) says:

﴿وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾﴾ [النساء: ١٥٢]

﴿And those who believe in Allah and His Messengers and make no distinction between any of them [Messengers], We shall give them their rewards; and Allah is Ever Oft-Forgiving, All-Merciful﴾ *(Qur'an 4:152)*

Therefore, the ranks of prophethood in Islam are not influenced by any racial tendency, or distinction bases on gender or ethnic origin, rather the only criteria is the nature of the message and Revelation and the patience shown by the Messenger in performance and conveyance. Allah (ﷻ) says:

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا﴾ [الإسراء: ٥٥]

﴿... And indeed, We have preferred some of the Prophets

above others, and to Dâwood [David] We gave the *Zaboor* [Psalms].﴾ *(Qur'an 17:55)*

And:

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ﴾

[البَقَرَة: ٢٥٣]

﴿Those Messengers! We preferred some of them to others; to some of them Allah spoke [directly]; others He raised to degrees [of honour]; and to 'Eesa [Jesus] the son of Maryam [Mary], We gave clear proofs and evidences, and supported him with *Rooh al-Qudus* [Jibreel]...﴾ *(Qur'an 2:253)*

The preference here may be related to the number of people to whom the call is addressed e.g. a tribe, a nation, a generation or all the nations and all the generations. It may also be related to the merits accorded to the Messenger or to his nation, or to the nature of the message and how inclusive it is of aspects of human life and others of the universe. Ibn Taymiyah classified prophethood in Islam saying: "The most preferred of Allah's *Auliyâ'* (righteous) are the Prophets, and the most preferred of them are the Messengers, and the most preferred of these are the Messengers of firm resolve, Noah, Abraham, Moses, Jesus and Muhammad (may Allah's peace be upon them all). Allah (ﷻ) says:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ﴾

[الشّورىٰ: ١٣]

﴿He [Allah] has ordained for you the same religion [Islamic Monotheism] which He ordained for Nooḥ [Noah], and that

which We have revealed to you [O' Muhammad], and that which We ordained for Ibraheem [Abraham], Moosa [Moses] and 'Eesa [Jesus] saying you should establish religion [i.e. to do what it orders you to do practically], and make no division in it [religion] [i.e. various sects in religion]...﴾ *(Qur'an 42:13)*

And:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَـٰقًا غَلِيظًا ﴿٧﴾ لِّيَسْـَٔلَ ٱلصَّـٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَـٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾﴾ [الأحزاب: ٧-٨]

﴿And [remember] when We took from the Prophets their covenant, and from you [O' Muhammad] and from Nooh [Noah], Ibraheem [Abraham], Moosa [Moses], and 'Eesa [Jesus] son of Maryam [Mary]. We took from them a strong covenant. That He may ask the truthful [Allah's Messengers and His Prophets] about their truth [i.e. conveyance of Allah's Message that which they were charged with]. And He has prepared for the disbelievers a painful torment [Hell-Fire].﴾ *(Qur'an 33:7-8)*

The most preferred of the Messengers of firm resolve is the last Messenger, Muhammad (ﷺ). We will view these ranks as follows:

First: The Prophets

They are among the highest ranks of the blissful men who have received the bestowals of the Almighty, as He (ﷻ) says:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَـٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ

وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ ۚ وَحَسُنَ أُو۟لَـٰٓئِكَ رَفِيقًا ﴿٦٩﴾﴾ [النِّساء: ٦٩]

﴿And whosoever obeys Allah and the Messenger [Muhammad], then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqoon* [those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr as-Siddeeq] the martyrs, and the righteous. And how excellent these companions are!﴾ *(Qur'an 4:69)*

Prophets are the best and noblest of mankind, Allah, the Almighty says:

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَـٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّـٰلِحِينَ ﴿٨٥﴾ وَإِسْمَـٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ ﴿٨٦﴾﴾ [الأنعام: ٨٣-٨٦]

﴿And that was Our Proof which We gave Ibraheem [Abraham] against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishâq [Isaac] and Ya'qoob [Jacob], each of them We guided, and before him, We guided Nooh [Noah], and among his progeny Dâwood [David], Sulaymân [Solomon], Ayyoob [Job], Yoosuf [Joseph], Moosa [Moses], and Hâroon [Aaron]. Thus do We reward *al-Muhsinoon* [the good doers]. And Ismâ'eel

[Ishmael] and al-Yasa' [Elisha], and Yoonus [Jonah] and Loot [Lot], and each one of them We preferred above the *Alameen* [Mankind and jinn (of their times)].﴾

(Qur'an 6:83-86)

In addition to that, they are Allah's choice from among mankind to receive His Speech and carry His Messages, and this is mentioned comprehensively and in detail. Allah (ﷻ) says: "Allah chooses Messengers from among the angels and from among men." Allah also mentions in the *Soorah* (chapter) "*Sâd*" David, Solomon, Job, Isaac, Jacob and comments that:

﴿وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾﴾ [ص: ٤٧]

﴿And they are with Us, verily of the chosen and the best!﴾

(Qur'an 38:47)

And in the *Soorah* (chapter) of *Al 'Imrân*:

﴿۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾﴾ [آل عمران: ٣٣]

﴿Allah chose Adam, Nooh [Noah], the family of Ibraheem [Abraham] and the family of 'Imrân above the *'Alameen* [mankind and jinns] [of their times].﴾ *(Qur'an 3:33)*

Allah (ﷻ), identifies those that He has chosen from among His slaves to carry the Message and religion, since the start of the creation so that they are the pioneers of the caravan of faith through the centuries and generations. The Almighty Allah says about Moses:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِيٓ﴾ [طه: ٣٩]

﴿And I endowed you with love from Me, in order that you may be brought up under My Eye.﴾ *(Qur'an 20:39)*

And:

﴿وَٱصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾﴾ [طه: ٤١]

﴿And I have chosen you for Myself﴾ *(Qur'an 20:41)*

Prophets in Islam, according to Imam Ahmed, fall under one of four fundamental categories: a guide, evidence, demonstrator, and an inferrer or deducer.

The Guide is Allah (ﷻ), the evidence is the Qur'an, the demonstrator is the Prophet (ﷺ), the Almighty Allah says:

﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ [النحل: ٤٤]

﴿... That you may explain clearly to men what is sent down to them...﴾ *(Qur'an 16:44)*

And those who infer or deduce are men of knowledge and understanding that are considered guided and knowledgeable by Muslim consensus.

The Prophets assumed great roles and important missions including the following:

1. The call for *Tawheed* (to worship Allah alone): This is the essential function and the major mission of the Prophets, Allah says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِي ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾﴾

[النحل: ٣٦]

﴿And verily, We have sent among every Ummah [community, nation] a Messenger [proclaiming]: Worship

Allah [Alone], and avoid [or keep away from] *Tāghoot* [all false deities i.e. do not worship *Tāghoot* besides Allah]...﴾

(Qur'an 16:36)

2. Legislation: This is one of the most important functions of the Prophets, second only to the call for "*Tawheed*". Its benefit is the establishment of Allah's laws on earth, which are fair, perfect and above errors and loopholes. The Almighty Allah has clarified this function in the following Qur'anic verse:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]

﴿... And whatsoever the Messenger [Muhammad] gives you, take it; and whatsoever he forbids you, abstain [from it]...﴾

(Qur'an 59:7)

We can deduce from that the confirmation of the principle of governorship, the Almighty Allah says:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

[المائدة: ٤٤]

﴿... And whosoever does not judge by what Allah has revealed, such are the *Kāfiroon*...﴾ *(Qur'an 5:44)*

And:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

[المائدة: ٤٥]

﴿... And whosoever does not judge by that which Allah has revealed, such are the *Dhālimoon* [polytheists and wrong-doers]...﴾

(Qur'an 5:45)

The Messenger is the one entrusted with codifying this principle and applying it to become the law of the Muslim nation that prevails through successive generations.

: Administration of justice to settle disputes and differences between the believers. Allah (ﷻ) says:

﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

[النساء: ٥٩]

﴿... [And] if you differ in anything amongst yourselves, refer it to Allah and His Messenger, If you believe in Allah and in the Last Day. That is better and more suitable for final determination.﴾

(Qur'an 4:59)

Those who reject the judgements made by Prophets are considered to be disbelievers. Allah (ﷻ) says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾﴾

[النساء: ٦٥]

﴿But no, by your Lord, they can have no Faith, until they make you [O' Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept [them] with full submission.﴾

(Qur'an 4:65)

4. Education: This is one of the noblest functions of the Prophets who have taken it upon themselves to perfect the theoretical power in the eyes of their followers. We will explain this later in the theme covering the infallibility of the Prophets. Allah (ﷻ) says:

﴿كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾﴾

[البقرة: ١٥١]

﴿Similarly [to complete My Blessings upon you], We have sent among you a Messenger [Muhammad] of your own, reciting to you Our Verses [the Qur'an] and purifying you, and teaching you the Book [the Qur'an] and the *Hikmah* [i.e. Sunnah, Islamic laws and *Fiqh* — jurisprudence], and teaching you that which you used not to know.﴾

(Qur'an 2:151)

Ibn Hazm asserts that the Prophets' teachings are not limited to knowledge and wisdom, but also include the various sciences and trades.

5. Warning and giving glad tidings: By explaining to the people what they do not know of Allah's bliss and rewards for the good-doers, and His punishment and torment to the disobedient, on the Day of Resurrection, Allah (ﷻ) says:

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿١٣٠﴾﴾

[الأنعام: ١٣٠]

﴿O' you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.﴾

(Qur'an 6:130)

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

[البقرة: ٢٥]

﴿And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow [Paradise]...﴾ *(Qur'an 2:25)*

These warnings and glad tidings will make any plea against Allah (ﷻ) null and void, the Almighty Allah says:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ﴾

[النساء: ١٦٥]

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah...﴾ *(Qur'an 4:165)*

6. Guidance: This is the most specific of the Prophet's mission, Allah (ﷻ) says:

﴿وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ﴾

[الأنبياء: ٧٣]

﴿And We made them leaders, guiding [mankind] by Our Command, and We revealed to them the doing of good deeds...﴾ *(Qur'an 21:73)*

Allah (ﷻ) says that the Prophets guide to His Right Way:

﴿... And verily, you [Muhammad] are indeed guiding [mankind] to the Straight Path [i.e. Allah's Religion of Islamic Monotheism].﴾ *(Qur'an 42:52)*

7. Set a good example: Prophets are the ideal examples for all of mankind. Allah (ﷻ) has commanded his slaves to follow them because they are perfect, virtuous, purified, of excellent conduct, noble rank, and intelligent, the Almighty Allah says:

﴿أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾ [الأنعام: ٩٠]

﴿They are those whom Allah had guided. So follow their guidance...﴾ *(Qur'an 6:90)*

And about the Prophet Muhammad (ﷺ), Allah (ﷻ) says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾ [الأحزاب: ٢١]

﴿Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him who hopes for [the Meeting with] Allah and the Last Day, and remembers Allah much.﴾ *(Qur'an 33:21)*

8. Enjoining the "good" and forbidding the "evil": Allah (ﷻ) says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ﴾ [الأعراف: ١٥٧]

﴿Those who follow the Messenger, the Prophet who can neither read nor write [i.e. Muhammad] whom they find written with them in the *Tawrât* [Torah] and the *Injeel* [Gospel], [John] — he commands them for *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam has ordained]; and forbids them from *al-Munkar* [i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden]...﴾ *(Qur'an 7:157)*

Second: The Messengers

They are more specific than the Prophets. Every Messenger is a Prophet, but not every Prophet is necessarily a Messenger. The

Mu'tazilah see no difference between the Prophet and the Messenger.

Narrated Abu Dharr (ﷺ): "I asked, 'O' Allah's Messenger (ﷺ)! What is the number of the Prophets?" He said, 'One hundred twenty four thousand, three hundred and fifteen of whom are Messengers.'"

Some differences between a Prophet and a Messenger have traditionally circulated:

1. The Messenger is the one informed by Allah, with a matter from heaven and commanded to convey what he has been informed, whereas the Prophet is not required to convey what he has received.

This argument is rejected for the following reasons:

1.a. Allah (ﷻ) says that, He has sent both Prophets and Messengers:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى
ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ
ءَايَٰتِهِۦ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾﴾ [الحج: ٥٢]

(Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoken, *Shaytan* [Satan] threw [some falsehood] in it. But Allah abolishes that which *Shaytan* [Satan] threw in. Then Allah establishes His Revelation. And Allah is All-Knower, All-Wise.)

(Qur'an 22:52)

1.b. There is mention in the Qur'an about what one of the Prophets of the Children of Israel said to his people:

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا
أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً

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﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoken, *Shaytan* [Satan] threw [some falsehood] in it. But Allah abolishes that which *Shaytan* [Satan] threw in. Then Allah establishes His Revelation. And Allah is All-Knower, All-Wise.﴾ *(Qur'an 22:52)*

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مِنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى
ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ
عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ
ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ
مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ
إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾ [البقرة: ٢٤٧-٢٤٨]

﴿And their Prophet [Samuel] said to them, "Indeed Allah has appointed Taloot [Saul] as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said, "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs All-Knower." And their Prophet [Samuel] said to them: Verily! The sign of His kingdom is that there shall come to you *at-Taboot* [a wooden box], wherein is *Sakeenah* [peace and reassurance] from your Lord and a remnant of that which Moosa [Moses] and Haroon [Aaron] left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.﴾ *(Qur'an 2:247-248)*

I.e. The Prophet's saying:

Prophet Muhammad (ﷺ) said: "The nations were presented to me, I saw a Prophet with a group of followers, another with a man or two and others with no followers at all." (*Sunan at-Tirmidhi*, the Book of Resurrection, chapter 16)

I think that the reason for making this distinction between

hood and Messengership is the influence of Ibn Hazm's opinion that everyone who is informed by Allah (ﷻ) with a matter whether it exists or who receives Revelation about it is a Prophet.

The second difference is that the Messenger is the one sent with a new law and the Prophet is sent to confirm a former law.

This is contradicted by the fact that Adam (عليه السلام) is not a Messenger although he had received a law according to which his two sons Abel and Cain offered sacrifices. Allah (ﷻ) says:

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾﴾ [المائدة: ٢٧-٢٨]

"And [O' Muhammad] recite to them [the Jews] the story of the two sons of Adam [Hâbeel and Qâbeel] in truth; when each offered a sacrifice [to Allah], it was accepted from the one but not from the other. The latter said to the former, "I will surely kill you." The former said, "Verily, Allah accepts only from *al-Muttaqoon* [the pious]. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of *'Alameen* [mankind, jinn, and all that exists]."﴾

(Qur'an 5:27-28)

Here the second son did not even have the intention to kill his brother because he believed that killing was a crime and against Allah's law.

This difference is also contradicted by the fact that Noah (عليه السلام) was the first Messenger to mankind, and it is not reasonable that he lived among his people for about ten centuries without a law organising their life and religious affairs.

مِنۢ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَاتِلُوا ۖ قَالُوا وَمَا لَنَآ أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾ [البقرة: ٢٤٧-٢٤٨]

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Prophet Muhammad (ﷺ) said: "The nations were presented to me. I saw a Prophet with a group of followers, another with a man or two and others with no followers at all." (*Sunan at-Tirmidhi*, the Book of Resurrection, chapter 16)

I think that the reason for making this distinction between

Prophethood and Messengership is the influence of Ibn Hazm's definition that everyone who is informed by Allah (ﷻ) with a matter before it exists or who receives Revelation about it is a Prophet.

2. The second difference is that the Messenger is the one sent with a new law, and the Prophet is sent to confirm a former law.

This is contradicted by the fact that Adam (عليه السلام) is not a Messenger although he had received a law according to which his two sons Abel and Cain offered sacrifices. Allah (ﷻ) says:

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾ لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾﴾ [المائدة: ٢٧-٢٨]

﴿And [O' Muhammad] recite to them [the Jews] the story of the two sons of Adam [Hābeel and Qābeel] in truth; when each offered a sacrifice [to Allah], it was accepted from the one but not from the other. The latter said to the former, "I will surely kill you." The former said, "Verily, Allah accepts only from *al-Muttaqoon* [the pious]. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of *'Ālameen* [mankind, jinn, and all that exists]."﴾

(Qur'an 5:27-28)

Here the second son did not even have the intention to kill his brother because he believed that killing was a crime and against Allah's law.

This difference is also contradicted by the fact that Noah (عليه السلام) was the first Messenger to mankind, and it is not reasonable that he lived among his people for about ten centuries without a law organising their life and religious affairs.

3. The third difference is that the Messenger is sent to disbelievers to invite them to worship Allah (ﷻ) alone, while the Prophet is sent to people who are believers.

This is contradictory to the case of Jesus who is a Messenger of firm resolve, and was sent to the Children of Israel who believed in Allah as the only Lord. Allah (ﷻ) says:

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ۝٦﴾ [الصف: ٦]

﴿And [remember] when 'Eesa [Jesus], son of Maryam [Mary], said, "O' Children of Israel! I am the Messenger of Allah unto you, confirming the *Tawrāt* [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he [Ahmed i.e. Muhammad] came to them with clear proofs, they said, "This is plain magic."﴾ *(Qur'an 61:6)*

The precise definition of the Messenger is:

"The man who is informed with the matters of the heavens and sent with a new law to the people who believe in the Oneness of Allah or to disbelievers calling them to worship Allah alone, and follow the law he brought, or to both groups."

That was the case of Prophet Muhammad (ﷺ) who was sent to the people of the scriptures (Christians and Jews) as well as to the disbelievers and invited them to worship Allah (ﷻ) alone, and follow the new law that confirms the former laws and prevails over them.

Third: The Messengers of firm resolve

They are the best and the most honourable of the Messengers, the Almighty Allah says:

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ﴾

[البقرة: ٢٥٣]

"Those Messengers' We preferred some of them to others: to some of them Allah spoke [directly]: others He raised to degrees [of honour]: and to 'Eesa [Jesus], the son of Maryam [Mary]. We gave clear proofs and evidences, and supported him with *Rooh-ul-Qudus* [Jibreel (Gabriel)]...﴾

(Qur'an 2:253)

The Messengers of firm resolve are: Noah, Abraham, Moses, Jesus and Muhammad, may Allah's peace be upon them all. They are mentioned in the following verses:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى﴾

[الأحزاب: ٧]

"And [remember] when We took from the Prophets their covenant, and from you [O' Muhammad], and from Nooh [Noah], Ibraheem [Abraham], Moosa [Moses], and 'Eesa [Jesus]...﴾

(Qur'an 33:7)

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ﴾

[الشورى: ١٣]

«He [Allah] has ordained for you the same religion [Islamic Monotheism] which he ordained for Nooh [Noah] and that which We have revealed to you [O' Muhammad]. and that which We ordained for Ibraheem [Abraham], Moosa [Moses] and 'Eesa [Jesus] saying you should establish religion [i.e. to do what it orders you to do practically]. and make no divisions in it...» *(Qur'an 42:13)*

The Messengers of firm resolve are undoubtedly the most patient among the Messengers who had the hardest of trials. Noah (عليه السلام) stayed among his people for nine hundred and fifty years inviting them to worship Allah alone. Abraham (عليه السلام) called his people to Islam and struggled against their false deities until they threw him into the fire from which Allah saved him. Moses (عليه السلام) managed to lead his people, with great difficulty, to the land of freedom away from servitude and the tyranny of the Pharaohs. Jesus was sent to the stone-hearted Children of Israel known for belying the Prophets and killing them. They chased after him intending to kill him but Allah saved him and raised him to heaven. Muhammad (ﷺ) had been inviting the polytheists in Makkah for thirteen years during which he suffered unbearable pain, harm and agony but never gave up till Allah (سبحانه وتعالى) made him victorious.

Allah (سبحانه وتعالى) gave them a testimonial for their patience:

﴿فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ﴾ [الأحقاف: ٣٥]

«Therefore be patient [O' Muhammad] as did the Messengers of firm resolve...» *(Qur'an 46:35)*

Those who followed these great Messengers were in greater numbers than the followers of other Messengers, as they became great leaders of great nations.

Fourth: The last of the Prophets

The last of the Prophets is Muhammad (ﷺ). The Almighty Allah says:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ [الأحزاب: ٤٠]

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last [end] of the Prophets...﴾

(Qur'an 33:40)

And the Prophet (ﷺ) said: "There will be thirty liars (false prophets) in my nation, who will allege that they are Prophets, but I am the last of the Prophets and there will be no Prophet after me."

He is the best of mankind and their leader in this world and in the Hereafter, he says: "Allah chose Kinâ'nah from the children of Ishmael, and chose Quraysh from Kinâ'nah, then chose Banu Hâshim from Quraysh and chose me from Banu Hâshim." Narrated Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said: "I am the leader of the children of Adam on the Day of Resurrection, no pride intended."

Some contemporary writers dispute the fact that Muhammad (ﷺ) is the best of the Prophets and that his message is the best of all messages arguing that: "Historical understanding entails the realisation that each of the Prophets played his role at a certain stage, with equal levels of performance as regards trust, truthfulness, and conveyance of the message; thus, none of them is preferred to the other. On the other hand, being the seal of prophethood, the Message of Prophet Muhammad (ﷺ) is not necessarily the best. It does not attain inherent absolute perfection independent of former elements; rather it is dependent upon those elements without which it cannot be realised. In fact the prophethood of Muhammad (ﷺ) requires former

prophethoods to justify it, and at the same time former prophethoods need it to be complete. So it is logically impossible in light of this reciprocal need to prefer any element to the other."

This argument, based solely on the unfounded rejection of the Prophet's sayings in this regard, will also reject other aspects attesting to the supremacy of the last of the Prophets, including:

1. His call and law

With it Allah perfected the religion and completed His Bliss on His slaves. Allah (ﷻ) says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣]

﴿... This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...﴾ *(Qur'an 5:3)*

The Prophet (ﷺ) said: "My similitude in comparison with the other Prophets before me is that of a man who has built a nice and beautiful house, but left out one brick in a corner. The people go around it and marvel at its beauty, but say, 'If only that brick would be placed!' I am that brick, and I am the seal (end) of the Prophets." (*Saheeh* Bukhari, vol. 4, hadith no. 331)

That is why Allah made Islam a religion and law for all humanity and its successive generations until the end of time. He (ﷻ) says:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾﴾ [سبأ: ٢٨]

﴿And We have not sent you [O' Muhammad] except as a

giver of glad tidings and a Warner to all mankind, but most of people know not.)

(Qur'an 34:28)

And:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾ [الأنبياء: ١٠٧]

(And We have sent you [O' Muhammad] not but as a mercy for the *'Alomeen* [mankind, jinn and all that exists].)

(Qur'an 21:107)

﴿قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ﴾ [الأعراف: ١٥٨]

(Say [O' Muhammad]: "O' mankind! Verily, I am sent to you all as the Messenger of Allah — to whom belongs the dominion of the heavens and earth."

(Qur'an 7:158)

Being sent in this manner and for all mankind as mentioned in the above verses, Prophet Muhammad (ﷺ) was favoured over all the Prophets. Narrated Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said: "I was favoured over all the prophets with six merits: I was blessed with comprehensive speech. I was made triumphant by terror (cast in the hearts of my foes), spoils were made permissible to me, the earth was made a purifier and a place of prostration for me, I was sent to all of humanity, and I am the last of the prophets." (*Saheeh* Bukhari)

2. His book

Which is the best of the Books, for Allah (عز وجل) says:

﴿ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا مَّثَانِيَ﴾ [الزمر: ٢٣]

(Allah has sent down the Best Statement, a Book [this Qur'an], its parts resembling each other [in goodness and truth] [and] oft-repeated...)

(Qur'an 39:23)

And:

﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾﴾ [الحجر: ٨٧]

﴿And indeed, We have bestowed upon you seven of *al-Mathanee* [seven repeatedly recited Verses] [i.e. *Soorah al-Fâtihah*] and the Great Qur'an.﴾ *(Qur'an 15:87)*

The Qur'an confirms the former (heavenly) Books and prevails over them. Almighty Allah says:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ﴾ [المائدة: ٤٨]

﴿And We have sent down to you [O' Muhammad] the Book [this Qur'an] in truth, confirming the scripture that came before it and *Muhaymin* [trust worthy in highness and a witness] over it [old scriptures]...﴾ *(Qur'an 5:48)*

3. His miracles

Comprise the various kinds of miracles of the former Prophets. In addition to that his grand miracle is the divine Revelation he had received (the Qur'an). We will discuss this later in chapter 3.

4. His life

The life of Muhammad (ﷺ) comprised the merits and attributes of the former Prophets.

He (ﷺ) was known for his enthusiasm as a believer, his love for Allah and people, steadfastness and patience on the straight path, courage in resisting the aggressors, and total submission to Allah's will. These attributes were coupled with those of a political leader and a social reformer. These qualities constituted a form of human

perfection, and made Muhammad (ﷺ) the ideal and perfect example for all mankind.

This led Michael Hart to put Prophet Muhammad (ﷺ) at the top of a list containing one hundred of the most influential personalities in history in his book: "*100*" translated by Anees Mansour.

5. Being the most beloved to Allah

Prophet Muhammad (ﷺ) was accorded the highest of ranks: He was the most beloved to Allah, the Prophet (ﷺ) said: "Allah has chosen me as a beloved one as He has chosen Abraham." (*Sunan Ibn Majah*)

Also: "Had I been allowed to have a beloved from among the inhabitants of earth, I would have chosen Abu Bakr (رضي الله عنه), but I am the beloved of the Merciful." (*Saheeh* Bukhari, the merits of the Companions / the merits of Abu Bakr)

But as Allah's beloved, Prophet Muhammad (ﷺ) has two merits over Prophet Abraham and all the other prophets:

5.a. Allah has coupled the Prophet's name to His in the testification of Monotheism, "None has the right to be worshipped but Allah, and Muhammad is Allah's Messenger".

5.b. Allah addresses Muhammad (ﷺ) by his qualities (O' Messenger), (O' Prophet) and his condition: ("O' you wrapped in garments), (O' you enveloped in garments), whereas He addresses the other Prophets and Messengers, including those of firm resolve, with their names, e.g Abraham."

6. The prophets and messengers follow him

Allah took the covenant of all the prophets and messengers to believe in Muhammad (ﷺ) and follow him, He (ﷻ) says:

And:

﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾﴾ [الحجر: ٨٧]

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﴿And We have sent down to you [O' Muhammad] the Book [this Qur'an] in truth, confirming the scripture that came before it and *Muhaymin* [trust worthy in highness and a witness] over it [old scriptures]...﴾ *(Qur'an 5:48)*

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﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾﴾ [آل عمران: ٨١]

﴿And [remember] when Allah took the Covenant of the Prophets, saying, "Take whatever I gave you from the Book and *Hikmah* [understanding of the laws of Allah], and afterwards there will come to you a Messenger [Muhammad] confirming what is with you; you must, then believe in him and help him." Allah said, "Do you agree [to it] and will you take up My Covenant [which I conclude with you]?" They said, "We agree." He said, "Then bear witness; and I am with you among the witnesses [for this]."﴾ *(Qur'an 3:81)*

7. His grand intercession on the Day of resurrection

This takes various forms including his intercession on behalf of the dwellers of Paradise and on behalf of the disobedient from his nation.

8. A witness over the people in this world and in the Hereafter

The Almighty Allah says:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ﴾ [البقرة: ١٤٣]

﴿Thus We have made you [true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammad

and his Sunnah (legal ways)], a just [and the best] nation, that you be witness over mankind and the Messenger [Muhammad] be a witness[3] over you...﴾ *(Qur'an 2:143)*

Explaining this Qur'anic verse, Sayyed Qutb said that the Muslim nation is a just one that bears witness over all nations by establishing justice, principles and values, and by evaluating their morals, conceptions and traditions to decide which is true and which is false. It also bears witness over mankind and stands in judgement between them. While the Muslim nation stands witness over humanity, the Prophet Muhammad (ﷺ) stands witness over it, to establish its principles and values, to judge its actions and traditions, and to be the final authority in all its affairs.

As regards his standing witness over people in the Hereafter, Allah (ﷻ) says:

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾ [النساء: ٤١]

﴿How [will it be] then, when We bring from each nation a witness and We bring you [O' Muhammad], as a witness against these people?﴾ *(Qur'an 4:41)*

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[3] It is necessary to explain the Islamic idea of "witness". When two people dispute, they advance extravagant claims. A just witness comes forward and brings the light of reason to bear on them, pruning all their selfish extravagances. Thus the mission of Islam, for instance, is to curb the formalism of the Mosaic Law and the extreme "other-worldliness" professed by Christianity. The witness must be unselfish, equipped with first-hand knowledge and ready to intervene in the cause of justice. Such is the position claimed by Islam among rival systems. Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muhammad the Chosen.

Conclusions

1. The ranks of prophethood in Islam are classified on the basis of Revelation and Allah's preference of some Prophets over others; nationalism and racism play no role in that.

2. The Prophets are classified in degrees and not categories. They all belong to the foundation of prophethood but differ in rank.

3. There is no collective prophethood in Islam like the group called the "children of the Prophets" in Judaism or the "Messengers" in Christianity. Prophethood in Islam depends solely on Allah's choice, and cannot be attained through education instruction, or elections.

4. There are no female prophets in Islam. There are some who parted with Muslim unanimity on this matter by claiming that the mother of Isaac, Mary (mother of Jesus), the mother of Moses, and Asia the wife of the Pharaoh are Prophets because they received a kind of Revelation, but receiving Revelation is not necessarily a sign of prophethood because Allah may send Revelation to non-humans:

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ﴾ [النحل: ٦٨]

﴿And your Lord inspired the bees...﴾ *(Qur'an 16:68)*

Allah (ﷻ) made revelations to Joseph as a young boy:

﴿وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ﴾ [يوسف: ١٥]

﴿... We revealed to him, "Indeed, you shall [one day] inform them of this their affair, when they know [you] not."﴾ *(Qur'an 12:15)*

And to the disciples of Jesus (عليه السلام):

﴿وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ﴾ [المائدة: ١١١]

﴿And when I [Allah] revealed to *al-Hawâriyoon* [the disciples] of 'Eesa (Jesus)]...﴾ *(Qur'an 5:111)*

The concerned persons here were addressed by Revelation and inspiration but they are not Prophets.

In three Qur'anic verses, Allah (ﷻ) says that He has made Revelations to men who neither messengers nor prophets:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِى إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾ [يوسف: ١٠٩]

﴿And We sent not before you [as Messengers] any but men unto whom We revealed, from among the people of townships...﴾ *(Qur'an 12:109)*

And:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾﴾ [النحل: ٤٣]

﴿And We sent not [as Our Messengers] before you [O' Muhammad] any but men, whom We sent revelation, [to preach and invite mankind to believe in the Oneness of Allah]. So ask [you, O' pagans of Makkah] of those who know the Scripture [learned men of the *Tawrât* (Torah) and the *Injeel* (Gospel)], if you know not.﴾ *(Qur'an 16:43)*

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾﴾ [الأنبياء: ٧]

﴿And we sent not before you [O' Muhammad] but men to whom We revealed. So ask the people of the Reminder [Scripture — the *Tawrât* (Torah), the *Injeel* (Gospel)] if you

do not know.﴾ *(Qur'an 21:7)*

Ibn Hazm suggested that the word "Men" in the above cited verses means "Messengers," not prophets but this is rejected because, when relevant, Allah (ﷻ) specifically mentions that He has sent Prophets and Messengers.

﴿وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلۡقِي ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٢﴾ [الحج: ٥٢]

﴿Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, *Shaytán* [Satan] threw [some falsehood] in it. But Allah abolishes that which *Shaytán* [Satan] throws in. then Allah establishes His Revelations. And Allah is All-Knower, All-Wise.﴾ *(Qur'an 22:52)*

3. The Infallibility of the Prophets

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّۚ وَمَن يَغۡلُلۡ يَأۡتِ بِمَا غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ﴾ [آل عمران: ١٦١]

﴿*It is not for any Prophet to take illegally a part of the booty [Ghulool], and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took [illegally]...﴾ (Qur'an 3:161)*

The Prophets are the best of creation. They are Allah's testament upon His slaves, the means leading to Him, the doors to His Mercy and the reasons for His Bliss, Allah (ﷻ) has chosen them

from among mankind to be his prophets and messengers and therefore created them with perfect natural dispositions, a pure essence, good morals and honourable lineage. The term used for this perfection is "infallibility" and it has two parts.

First Part: Moral infallibility

This includes Allah's protection for his Messengers and Prophets from committing sins, violating prohibitions and any wrongdoing in general. It has two parts as given below.

1. Confirmation of qualities

A group of good moral qualities are confirmed for the Prophets and are necessitated by the nature of their missions and duties. This includes:

Telling the truth

This is one of the most important qualities because upon it rests the trust in the Revelation they convey. The Almighty Allah confirms this quality for them in the following verses:

﴿قَالُواْ يَٰوَيۡلَنَا مَنۢ بَعَثَنَا مِن مَّرۡقَدِنَاۜ هَٰذَا مَا وَعَدَ ٱلرَّحۡمَٰنُ وَصَدَقَ ٱلۡمُرۡسَلُونَ ٥٢﴾ [يس: ٥٢]

﴿... This is what the All-Gracious [Allah] had promised, and the Messengers spoke truth!﴾ *(Qur'an 36: 52)*

And:

﴿قَالُواْ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥۚ﴾[الأحزاب: ٢٢]

﴿... They said, "This is what Allah and His Messenger [Muhammad] had promised us; and Allah and His

Messenger [Muhammad] had spoken the truth..."﴾

(Qur'an 33:22)

Even before Revelation, the Prophet (ﷺ) was known as the "truthful one" and "the trustworthy one." Telling the truth is not limited to the revealed rules, commands, and prohibitions but also covers all aspects of daily life and ordinary news. Given the importance of this quality and the vital role it plays, Allah decreed a clear judgement for anyone who tells lies about Him and/or His Revelation. He (ﷻ) says:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾﴾ [الحَاقَّة: ٤٤-٤٧]

﴾And if he [Muhammad] had forged a false saying concerning Us [Allah]. We surely would have seized him by his right hand [or with power and might]. And then We certainly would have cut off his life artery [aorta]. And none of you could have withheld Us from [punishing] him﴿

(Qur'an 69: 44-47)

Trustworthiness

This means memorizing all that Allah has revealed to them and accurately conveying it as received unchanged and unaltered. Allah says about Muhammad (ﷺ):

﴿قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِ نَفْسِىٓ﴾ [يُونس: ١٥]

﴾Say [O' Muhammad], "It is not for me to change it on my own accord; I only follow that which is revealed unto me..."﴿

(Qur'an 10:15)

Narrated 'Â'ishah (رضي الله عنها) that, such honesty is what prevented the Prophet from concealing Allah's words in the following verses:

﴿وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾ [الأحزَاب: ٣٧]

﴾But you did hide in yourself [i.e. what Allah has already made known to you that He will give her to you in marriage] that which Allah will make manifest, you did fear the people [i.e. their saying that Muhammad married the divorced wife of his manumitted slave] whereas Allah had a better right that you should fear Him...﴿ *(Qur'an 33:37)*

This honesty is not limited to Revelation and its conveyance but extends to cover the ordinary daily activities and dealings, the Almighty Allah says:

﴿وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ﴾ [آل عِمرَان: ١٦١]

﴾It is not for any Prophet to take illegally a part of the booty [*Ghulool*], and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took [illegally]...﴿ *(Qur'an 3:161)*

In his interpretation of this verse Sayyid Qutb says: "It is neither of the nature nor the morals of the Prophet to take anything unlawfully because this goes against his honest, just and pure character."

Conveyance

This means conveying the laws, rules, and regulations that they receive from Allah (ﷻ) to the people. It can be argued that conveyance is part of the Prophets' duties rather than qualities, Allah says:

﴿فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾ [النحل: ٣٥]

﴿... Are the Messengers charged with anything but to clearly convey the Message?﴾ *(Qur'an 16:35)*

And:

﴿۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾﴾ [المائدة: ٦٧]

﴿O' Messenger [Muhammad]! Proclaim [the message] which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.﴾ *(Qur'an 5:67)*

Intelligence

There are many Qur'anic verses that attest to the Prophets' intelligence and superior reasoning, Allah (ﷻ) says:

﴿۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾﴾ [الأنبياء: ٥١]

﴿And indeed We bestowed afore time on Ibraheem [Abraham] his [portion of] guidance, and We were All-Acquainted with him...﴾ *(Qur'an 21:51)*

﴿وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ﴾ [النحل: ١٢٥]

﴿... And argue with them in a way that is better...﴾ *(Qur'an 16:125)*

And:

﴿قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾﴾ [هود: ٣٢]

﴿They said, "O' Nooh [Noah]! You have disputed with us and much have you prolonged the dispute with us..."﴾ *(Qur'an 11:32)*

The dispute and argument mentioned in these two verses require, as pre-requisites, good reasoning and intelligence on the part of the one making the arguments..

In addition to the afore-mentioned qualities, there are those who attributed other merits and characteristics to the Prophets. Ar-Rāzi has summarised those as:

Perfection of the theoretical strength

This is an inner strength that shields him from erring or forgetting except what Allah wills, Allah (ﷻ) says:

﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُ﴾ [الأعلى: ٦-٧]

﴿We shall make you to recite [the Qur'an], so you [O' Muhammad] shall not forget [it]. Except what Allah may will...﴾ *(Qur'an 87:6-7)*

Perfection of the practical strength

This is the strength required for performing deeds leading to happiness in this world and in the Hereafter, Allah (ﷻ) says:

﴿وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾﴾ [الأعلى: ٨]

﴿And We shall make easy for you [O' Muhammad] the easy way [that is the doing of the righteous deeds].﴾

(Qur'an 87:8)

His ability to complement the theoretical strength of others

This is attained by teaching and advising his followers, Allah (ﷻ) says:

﴿فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾﴾ [الأعلى: ٩]

﴿Therefore remind [men] in case the reminder profits [them].﴾ *(Qur'an 87:9)*

And the one who is ready to benefit from such advice is:

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾﴾ [الأعلى: ١٤]

﴿Indeed whoever purifies himself [by avoiding polytheism and accepting Islamic Monotheism] shall achieve success,﴾ *(Qur'an 87:14)*

His ability to complement the practical strength of others

This is attained by helping those who want to perfect their worship. The one ready to benefit from this is the one who:

﴿وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾﴾ [الأعلى: ١٥]

﴿And remembers [glorifies] the Name of his Lord [worship none but Allah], and prays [five compulsory prayers and *Nawâfil* — additional prayers].﴾ *(Qur'an 87:15)*

2. Infallibility

The Prophets are the role models for all of humanity; they are inspired leaders of men. Had they been vulnerable to disobedience and sinful deeds, they would not have been qualified leaders of mankind.

Nevertheless, there is disagreement amongst the various sects of

Muslim theologians in regards to their infallibility relating to major and minor sins.

The Muslim nation is unanimous on the issue of the infallibility of the Prophets from committing any kind of major sins. However, there are two different opinions about whether or not they commit minor sins:

Theologians of the first group see that the Prophets are infallible regarding both minor and major sins so that people may trust them and that they deserve the divine assignment for which Allah (ﷻ) has chosen them and set a role model for mankind. This group comprises: Rafidah, Shi'ites and Mu'tazilah.

The second group, comprising the majority of the Muslim community and theologians, say that Prophets are infallible regarding major sins but can commit minor ones. They deduced that from the following events:

1. Adam (عليه السلام) disobeyed Allah's command and ate from the forbidden tree,

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ... ﴿٣٤﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾﴾

[البقرة: ٣٤]، [طه: ١١٨، ١٢١]

﴿And [remember] when We said to the angels, "Prostrate yourselves to Adam." They prostrated themselves [all] except *Iblees* [Satan] he refused. Then We said, "O' Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed." Verily, you have [a promise from us] that you will never be hungry therein nor naked. And you [will]

suffer not from thirst therein nor from the sun's heat. Then *Shaytān* [Satan] whispered to him, saying, "O' Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.﴾ *(Qur'an 20:116-121)*

2. Noah (عليه السلام) invoked Allah (سبحانه وتعالى) on behalf of his son:

﴿وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾﴾ [هود: ٤٥]

﴿And Nooh [Noah] called his Lord and said, "O' My Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most just of the judges." He said, "O' Nooh [Noah]! Surely he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."﴾ *(Qur'an 11:45-46)*

3. Moses killed the Egyptian:

﴿وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾﴾ [القصص: ١٥]

﴿And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party [his religion — from the Children of Israel], and the other of his foes. The man of his [own] party asked him for help against his foe, so Moosa [Moses] struck him with his fist and killed him. He said, "This is of *Shaytān's* [Satan] doing: verily, he is a plain misleading enemy."﴾ *(Qur'an 28:15)*

4. David made a hasty judgement before hearing from the second party of the dispute,

﴿وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾﴾ [ص: ٢١-٢٤]

﴿And has the news of the litigants reached you? When they climbed over the wall into [his] *Mihrāb* [a praying place or a private room]; When they entered the place of Dāwood [David], he was terrified of them. They said, "Fear not! [We are] two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Verily, this my brother [in religion] has ninety-nine ewes, while I have [only] one ewe, and he says, 'Hand it over to me, and he overpowered me in speech.'" [Dāwood (David)] said [immediately without listening to the opponent], "He has wronged you in demanding your ewe in addition to his ewes. And, verily many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwood [David] guessed that We had

tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned [to Allah] in repentance.﴾

(Qur'an 38:21-24)

5. Allah (ﷻ) reproached the Prophet on the following :

5.a. Forbidding for himself what Allah (ﷻ) has allowed to him:

﴿۞ يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾﴾ [التحريم : ١]

﴿O' Prophet! Why do you forbid [for yourself] that which Allah has allowed to you, seeking to please your wives? And Allah is Oft- Forgiving, All-Merciful.﴾ *(Qur'an 66:1)*

5.b. Frowning at Ibn Umm Maktoom:

﴿۞ عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾﴾ [عبس : ١-٤]

﴿[The Prophet] frowned and turned away. Because there came to him the blind man [i.e. 'Abdullah ibn Umm Maktoom, who came to the Prophet while he was preaching to one or some of Quraysh chiefs]. And how can you know that he might become pure [from sins]? Or he might receive admonition, and the admonition might profit him?﴾

(Qur'an 80:1-4)

5.c. Accepting the ransom from the prisoners taken at battle of Badr:

﴿لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾﴾ [الأنفال : ٦٨]

﴿Were it not a previous ordainment from Allah, a severe

torment would have touched you for what you took.﴾

(Qur'an 8:68)

But such minor sins do not disqualify the Prophets from receiving their divine assignment or from being the ideal example they must set for mankind It is noteworthy however, that these minor sins were not kept hidden, but were revealed by Allah (ﷻ) who drew the Prophets' attention to them and reproached them for their slip-ups. Therefore, we are not commanded to follow the Prophets in such behaviour. These minor sins were either oversights or actions taken with good intentions for Allah's sake but had gone awry.

Moreover, minor sins do not contradict with perfection as long as they are followed by sincere repentance,

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾﴾ [الفرقان : ٧٠]

﴿Except those who repent and believe [in Islamic Monotheism], and do righteous deeds; for those, Allah will change their sins into good deeds.﴾ *(Qur'an 25:70)*

Wherever the Qur'an mentions such minor sins committed by the Prophets, there is also mention of their repentance and return to Allah (ﷻ). Adam and his wife said:

﴿قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾﴾ [الأعراف : ٢٣]

﴿Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾ *(Qur'an 7:23)*

﴿قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ

لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾ [هود: ٤٧]

﴿Nooh [Noah] said, "O' my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."﴾ *(Qur'an 11:47)*

Abraham (عليه السلام) said:

﴿رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾﴾

[إبراهيم: ٤١]

﴿Our Lord! Forgive me and my parents, and [all] the believers on the Day when the reckoning will be established.﴾ *(Qur'an 14:41)*

﴿وَٱلَّذِيٓ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيٓـَٔتِي يَوْمَ ٱلدِّينِ ﴿٨٢﴾﴾ [الشعراء: ٨٢]

﴿And who, I hope, will forgive me my faults on the Day of Recompense, [the Day of Resurrection].﴾ *(Qur'an 26:82)*

Dhun-Noon [Jonah (عليه السلام)] said:

﴿لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾

[الأنبياء: ٨٧]

﴿... None has the right to be worshipped but You [O' Allah], Glorified [and Exalted] are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers.﴾ *(Qur'an 21:87)*

The Almighty Allah said about Prophet David:

﴿... أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُۥ ذَٰلِكَ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾﴾ [ص: ٢٤-٢٥]

﴿... He sought Forgiveness of his Lord, and fell down prostrate and turned [to Allah] in repentance. So We forgave him that, and verily, for him is a near access to Us, and a good place of [final] return [Paradise].﴾ *(Qur'an 38:24-25)*

Solomon (عليه السلام) said:

﴿قَالَ رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾﴾ [ص: ٣٥]

﴿My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.﴾ *(Qur'an 38:35)*

Moses (عليه السلام) said:

﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَٱغْفِرْ لِي فَغَفَرَ لَهُۥٓ﴾ [القصص: ١٦]

﴿My Lord! Verily, I have wronged myself, so forgive me.﴾ *(Qur'an 28:16)*

And:

﴿فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾

[الأعراف: ١٤٣]

﴿... I turn to You in repentance and I am the first of the believers.﴾ *(Qur'an 7:143)*

The Mu'tazilah confirm another dimension of impeccability pertaining to the Prophets' physical constitution. They believe that Prophets should be free from deformities that make the people feel distaste for them. There is no doubt that this physical impeccability helps the Prophets fulfil their duties in a perfect manner. Perfection has moral as well as physical aspects, and the Prophets are the worthiest of both.

Second part: Infallibility in conveyance

This is Allah's protection for His Prophets allowing them to convey the Message, it includes:

— Protection from forgetfulness, false dispatches, and concealment.
— Support and immunization to evil from men and jinn who attempt to alter the Revelation or impede the Prophets' conveyance of it.

In my opinion, this is exclusive to Prophet Muhammad (ﷺ), because the preservation of the former Books was entrusted to the rabbis, the Almighty Allah says:

﴿ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ﴾ [المائدة: ٤٤]

﴿... And the rabbis and the priests, [too judged for the Jews by the *Tawrāt* [Torah] after those Prophets, for to them was entrusted the protection of Allah's Book...﴾ *(Qur'an 5:44)*

The infallibility of Prophets with respect to conveyance is known and proven by doctrine, logic, and consensus. The Qur'an tells us that the Prophets are infallible:

﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦ إِلَّا مَا شَآءَ ٱللَّهُ﴾ [الأعلى: ٦-٧]

﴿We shall make you to recite [the Qur'an], so you [O' Muhammad] shall not forget [It]. Except what Allah may will...﴾ *(Qur'an 87:6-7)*

About accumulating the Revelation in the heart of the Prophet, Allah (ﷻ) says:

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ۝١٦ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ۝١٧ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ۝١٨﴾ [القيامة: ١٦-١٨]

﴿Move not your tongue concerning [the Qur'an, O' Muhammad] to make haste therewith. It is for Us to collect it and to give you [O' Muhammad] the ability to recite it [the Qur'an]. And when We have recited it to you [O' Muhammad through Jibreel (Gabriel)], then follow its [the Qur'an's] recital.﴾ *(Qur'an 75:16-18)*

And about the guarantee of conveyance, Allah (ﷻ) says:

﴿۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ۝٦٧﴾ [المائدة: ٦٧]

﴿O' Messenger [Muhammad]! Proclaim [the Message] which has been sent down you to you from your Lord. And if you do not, then you have not conveyed His Message...﴾ *(Qur'an 5:67)*

About the impossibility of falsifying the Revelation, Allah (ﷻ) says:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ۝٤٤ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ۝٤٥ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ۝٤٦﴾ [الحاقة: ٤٤-٤٦]

﴿And if he [Muhammad] had forged a false saying concerning Us [Allah]. We surely would have seized him by his right hand [or with power and might]. And then We certainly would have cut off his life artery [aorta].﴾ *(Qur'an 69: 44-46)*

And then there is this comprehensive Qur'anic verse:

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤﴾ [النجم: ٣-٤]

﴿Nor does he speak of [his own] desire. It is only a

Revelation revealed.﴾ *(Qur'an 53:3-4)*

About the guarantee of conveyance and protection from evil men and jinn Allah (ﷻ) says:

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾ [المَائدة: ٦٧]

﴿... Allah will protect you from mankind...﴾ *(Qur'an 5:67)*

And:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾﴾

[الجنّ: ٢٦-٢٨]

﴿[He Alone is] the All-Knower of the *Ghayb* [Unseen], and He reveals to none His *Ghayb* [Unseen]. Except to a Messenger [from mankind] whom He has chosen, [He informs him of unseen as much as He likes], and then He makes a band of watching guards [angels] to march before him and behind him. [He (Allah) protects them (the Messengers)], till He sees that they [the Messengers] have conveyed the Messages of their Lord [Allah]. And He [Allah] surrounds all that which is with them, and He [Allah] keeps count of all things [i.e. knows the exact number of everything.﴾ *(Qur'an 72: 26-28)*

Common sense also obligates us to admit this infallibility since the purpose of prophethood and messengership cannot be realised without it. It has also been proven that the Muslim community is unanimous about the Prophets' infallibility in conveying Allah's Messages.

It can be said that moral infallibility and infallibility in conveying the Message are not only a source of pride for the theme "prophethood in Islam," but is also a unique feature of the Islamic conception of prophethood not found in other ideologies or former conceptions in the history of religion and prophethood in the world.

This conception is the only guarantee for humanity as it submits to the infallible Revelation in terms of its reception, conveyance, and existence, and which is proclaimed by an infallible and perfect Messenger worthy of being followed.

4. The Seal of Prophethood

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ [الأحزَاب: ٤٠]

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last [end] of the Prophets...﴾ *(Qur'an 33:40)*

The belief that Muhammad (ﷺ) is the last of the Prophets constitutes one of the most essential pillars of the Islamic faith and the Islamic civilisation. This creed remains beyond arguments and doubts among the different Muslim sects because of strong supporting evidence from the Qur'an, Sunnah, along with common sense and consensus. Allah (ﷻ) says:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾ [الأحزَاب: ٤٠]

﴿Muhammad is not the father any of your men, but he is the

Messenger of Allah and the last [end] of the Prophets...﴾

(Qur'an 33:40)

And the Prophet (ﷺ) said: "My similitude in comparison with the other Prophets before me is that of a man who has built a nice and beautiful house, but left out one brick in a corner. The people go around it and marvel at its beauty, but say, 'If only that brick would be placed!' I am that brick, and I am the seal (end) of the Prophets." (*Saheeh* Bukhari, vol. 4, hadith no. 331)

He (ﷺ) also said: "There will be thirty liars (false prophets) in my nation, who will allege that they are Prophets, but I am the last of the Prophets and there will be no Prophet after me." And, "I was favoured over all the prophets with six merits: I was blessed with comprehensive speech. I was made triumphant by terror (cast in the hearts of my foes), spoils were made permissible to me, the earth was made a purifier and a place of prostration for me, I was sent to all of humanity, and I am the last of the prophets." (*Saheeh* Bukhari)

Common sense proves that Muhammad (ﷺ), is the last of the Prophets and that his Message is the last of Messages, because of its comprehensive characteristics that satisfy the needs of mankind and the requirements of mind, soul, and body.

However, there are other proofs that, he is the final Prophet. His Book (Qur'an), Message and Biography are protected to the smallest detail and feature in such an obvious manner that whoever is seeking guidance can easily find it in original form. This protection made it pointless to wait for the advent of a new Prophet to make clarifications or show alterations.

There is unanimity among Muslims that Muhammad (ﷺ) is the last of the Prophets, and any one who claims prophethood after him is a liar and a disbeliever. Abu Haneefah was told about a man who claimed to be a Prophet and asked the people to give him some

time to show them the signs. Abu Ḥaneefah said: "He who asks him to show a sign has apostatized."

Other evidence includes the characteristics and fundamentals of Islam that made it eternal and prevalent over all other religions because of its conformity with the human natural disposition which finds no recourse but to follow it and submit to it.

These proofs are useful for non-Muslim researchers, since they are convincing answers to those who doubt Islam's capability to lead humanity, or its superior merits to those of other religions. Such merits can be summarised as follows:

1. Islam's merits pertaining to the pillars of Faith:

   1st- *Tawheed* (Monotheism): followers of other religions paid no attention to the use of intellect in deducing the Oneness of Allah (ﷻ), as did the Muslim theologians.

   2nd- Confirmation of Messengers: Not one of the other religions is free from immoderation or negligence except Islam.

   3rd- Confirmation of the Angels: all religions have faulty beliefs in angels, except Islam.

   4th- Confirmation of the Books: the Qur'an has got virtues and merits that exceed all the other Books.

   5th- Confirmation of Resurrection: Islam is incomparable with respect to this point.

2. The merits of Islam; pertaining to worship:

   If the worthiest religion of survival is the one that is moderate, then the Islamic observances are the best, psychologically, physically, and financially both in quantity and in quality.

3. The merits of Islam pertaining to the political system:

Islam is the top religion with respect to politics and governance. Waging war is permitted only to make Allah's word prevail, and a state is established only to implement Allah's Law on earth, which makes the rule of Islam a Mercy to mankind.

4. The merits of Islam pertaining to the social system:

Islam is characterised with care and assistance to the poor and needy and equality before the law.

5. The merits of Islam pertaining to development:

Islam spread wealth and development in all the inhabited areas where it was propagated and followed.

6. The merits of Islam; pertaining to knowledge:

Islam's achievements in the field of religious and material sciences are greater than those of any other religion.

The fact that Muhammad (ﷺ) is the last of the Prophets has many effects on the Muslim community, including:

1. That faith becomes the distinctive criterion between Muslims and non-Muslims, Muhammad Iqbâl says: "The belief that Muhammad (ﷺ) is the last of the Prophets and Messengers is what distinguishes Muslims from non-Muslims. The Brahmahs, for instance, believe in Allah and that Muhammad is one of His Prophets, nevertheless, they are not Muslims, because like Qadyanis, they do not believe that Muhammad (ﷺ) is the last of the Prophets and Messengers. I do not know of any Muslim sect that dares go beyond this dividing line. The Baha'ists in Iran explicitly reject the principle of the last prophethood, and at the same time they admit that they belong to another nation and that they are not Muslims."

2. It shielded the Muslim community from the evils and religious, moral and social problems in the communities where the issue of the last prophethood is not settled.

3. It contributed to the flourishing of the scientific civilisation and ideological progress in the Muslim world. Its effect extended beyond the metaphysics as a religious faith, to the various fields of the Islamic civilisation.

In addition to that, the belief in Muhammad (ﷺ), as the last of the Prophets preserved his prophethood and protected it from the audacity of the false Prophets which was so common in Judaism and Christianity that it became necessary to set criteria for distinguishing between the true Prophets and the false ones.

In his book *The Last of the Prophets*, Carsten Colpe mentions that the declaration of the end of prophethood in Islam is the only such declaration in the history of prophethood made by the concerned Prophet during his life, and recorded in his Book. It is extremely clear, precise, and unambiguous, and stands in clear contrast to the former declarations reached through deduction or analysis.

Therefore, Muhammad's claim that he is the last of the Prophets is not opposed by any strong argument from law or reason, be it by Muslims, Jews or Christians.

It is proved in Judaism that there is an expected Prophet, while in Christianity there is no mention that Jesus is the last Prophet, therefore there is nothing that prevents Muhammad (ﷺ) from being the last of Prophets and Messengers.

That is confirmed for the Prophet (ﷺ) in two ways: the first consists of the proofs and evidences which will be discussed in the third chapter, and the second is that the reasons for sending a Prophet after him are no longer valid, which usually are:

1. That no Prophet has been sent to this nation, whereas the advent of such a Prophet is necessary to obtain the common benefit mentioned in the following Qur'anic verse:

﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾ [الرعد: ٧]

﴿And to every people there is a guide.﴾ *(Qur'an 13:7)*

2. Or that a former Prophet had conveyed the Message, but was later altered and obliterated in such a way that the people were no longer able to determine his authentic teachings and commands in order to follow them.

3. Or that the teachings of the former Prophet or Prophets are incomplete, and need to be complemented to be rendered compatible with the requirements of the coming times.

All these reasons were rendered null and void by the advent of Muhammad (ﷺ). This becomes evident when we consider the following:

1. It is known that the Prophet Muhammad (ﷺ) mentioned that he had been sent to all mankind and jinn, Allah (ﷻ) says:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ: ٢٨]

﴿And We have not sent you [O' Muhammad] except as a giver of glad tidings and a warner to all mankind...﴾ *(Qur'an 34:28)*

And

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾ [الأعراف: ١٥٨]

﴿Say [O' Muhammad], "O' mankind! Verily, I am sent to you all as the Messenger of Allah — to whom belongs the dominion of the heavens and the earth..."﴾ *(Qur'an 7:158)*

﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾﴾ [الجن: ١-٣]

﴿Say [O' Muhammad], "It has been revealed to me that a group [from three to ten in number] of jinn listened [to this Qur'an]. They said, "Verily, We have heard a wonderful Recitation [this Qur'an]!" It guides to the Right Path, and we have believed therein, and we shall never join [in worship] anything with our Lord [Allah]." And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son [or offspring or children].﴾ *(Qur'an 72:1-3)*

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾ [آل عمران: ٨٥]

﴿And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ *(Qur'an 3:85)*

The Prophet (ﷺ) said: "I was favoured over all the prophets with six merits: I was blessed with comprehensive speech. I was made triumphant by terror (cast in the hearts of my foes), spoils were made permissible to me, the earth was made a purifier and a place of prostration for me, I was sent to all of humanity, and I am the last of the prophets."

The Prophet (ﷺ) implemented this claim and sent messages to Heraclius, the Roman king, Maqocas, ruler of Egypt, Hesro, king of Persia and others inviting them to Islam.

2. Fair non-Muslim scholars have subjected the Qur'anic texts to the

criteria of the science of history and analysis of texts, and concluded that the Qur'anic texts have remained protected from alteration and change as received from the Prophet Muhammad (ﷺ).

The preservation of the Qur'an in this precise and miraculous manner is not attributed to the genius of Arabs or Muslims, but to the Almighty Allah who took upon Himself the protection of this book.

The transmission and succession of the Qur'anic text is attributable to the miraculous protection mentioned in the Qur'an itself. the Almighty Allah says:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩﴾ [الحجر: ٩]

﴿Verily, We it is Who sent down the *Dhikr* [i.e. the Qur'an] and surely, We will guard it [from corruption].﴾

(Qur'an 15:9)

And

﴿...وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ۝٤١ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ﴾ [فصلت ٤١-٤٢]

﴿... It is an honourable well-fortified respected Book. Falsehood cannot come to it from before it or behind it...﴾

(Qur'an 41:41-42)

The miracle of preserving the Qur'an accompanied its revelation and instillment in the Prophet's heart, the Almighty Allah says:

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ۝١٦ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ۝١٧ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ۝١٨ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ۝١٩﴾ [القيامة ١٦-١٩]

﴿Move not your tongue concerning [the Qur'an, O' Muhammad] to make haste therewith. It is for us to collect it and to give you [O' Muhammad] the ability to recite it [the

Qur'an]. And when We have recited it to you [O' Muhammad through Jibreel (Gabriel)], then follow its [the Qur'an's] recital. Then it is for Us [Allah] to make it clear [to you].﴾ *(Qur'an 75:16-19)*

The preservation of the Qur'an against forgetfulness is included. Allah (ﷻ) says:

﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦﴾ [الأعلى: ٦]

﴿We shall make you to recite [the Qur'an], so you [O' Muhammad] shall not forget [it].﴾ *(Qur'an 87:6)*

Allah (ﷻ) made it easy for Muslims to memorise the Qur'an. Millions of Muslims today know the whole Qur'an by heart. Allah (ﷻ) says:

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ۝١٧﴾ [القمر: ١٧]

﴿And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember [or receive admonition]?﴾ *(Qur'an 54:17)*

The Qur'an was collected by means of an unprecedented documentation during the time of the Caliph Abu Bakr as-Siddeeq and during the time of Caliph 'Uthmân an authentic and well verified copy was written and all the other copies were burnt.

The Qur'an continued to be preserved in the hearts of Muslims and in books cared for by states, nations and governments through the generations to our present day. In recent times, Allah (ﷻ) has facilitated the protection of the Qur'an by a new means; that is through advanced technology in printing, cassettes and computers. The protection against change and alteration is not only limited to the Noble Qur'an which is the constitution of Islam, but also includes the Prophet's Sunnah (traditions, legal ways) and his biography. John

Davenport wrote: "It is safe to say that no biography of any legislator or conqueror was written in such a precise, well documented manner as that of Muhammad (ﷺ)."

The protection of the Prophet's Sunnah and biography is not only a source of pride for Muslims but also a unique advantage unknown to other religions. In his book *Prophethood in Islam*, 'Abdul Hameed Siddeeqhi says: "In the history of religions, Muhammad (ﷺ) is known as the only Prophet whose biography is written in a detailed and documented way that made him qualified to be the role model for mankind. Muhammad is the only Prophet whose followers have preserved all his words and deeds with precision and verification based on reliable transmission records. Then they were transmitted from one generation to another in a manner worthy of such a sacred trust."

3 That Islam is a perfect religion and humanity needs no other religion to organise life's affairs and to guarantee happiness in the Hereafter Allah (ﷻ) says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣]

﴿... This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion...﴾ *(Qur'an 5:3)*

And,

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ [يوسف: ١١١]

﴿... It [the Qur'an] is not a forged statement but a confirmation of [Allah's existing Books] which were before

[i.e. *Tawrat* (Torah), the *Injeel* (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and Mercy for the people who believe.﴾ *(Qur'an 12:111)*

And,

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ [النحل: ٨٩]

﴿... And We have sent down to you the Book [the Qur'an] as an exposition of everything, a guidance a mercy, and glad tidings for those who have submitted themselves [to Allah as Muslims].﴾ *(Qur'an 16:89)*

The Prophet (ﷺ) died after having clarified the principles as well as the branches of Islam and there is no need for any addition. Abu Dharr (رضي الله عنه) narrated: "Muhammad (ﷺ) left us, but even a movement of a bird's wings reminds us of knowledge conveyed by him."

Section Two:
Allegations against the Prophethood of Muhammad

Allegations against the Prophethood of Muhammad

﴿يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾﴾ [التوبة: ٣٢]

(They [the disbelievers] want to extinguish Allah's Light [with which Muhammad has been sent — Islamic Monotheism] with their mouths, but Allah will not allow except that His Light should be perfected even though the *Kafiroon* [disbelievers] hate [it].) *(Qur'an 9:32)*

The people of the book knew from the Torah and other Books that a Prophet was to come. It is mentioned in the Torah and Old Testament what the Lord had told Moses about him. "I will send them a Prophet from among their brothers, like you. I will put My words in his mouth, and he will tell them all that I will command. Whoever does not hear the speech that he delivers on my behalf, I will call him to account." (Deuteronomy, v.18-19) When John and Jesus were sent, the people knew that neither one was the man mentioned by the Lord to Moses since they were both from the Children of Israel. Had the Lord meant that he would from among them, He (ﷻ) would have said "from yourselves" or "from you." Furthermore, John and Jesus were not like Moses in that they did not have the same capacity as a leader and in war expertise and did not have the same kind of miracles. Allah (ﷻ) did not destroy the foes of John and Jesus and those who revolted against them, and they did not abrogate the Torah. The coming Prophet that was mentioned to Moses was the one who

would abrogate the Torah and establish a new law that was to be followed just as Moses predicted.

Therefore at the appearance of Muhammad (ﷺ), the people of the scriptures were certain that he was the one for whom they were waiting. He came with a new law abrogating the former ones, and had personal and physical qualities that made him similar to Moses. They expected him to side with them and show partiality in their favour. Consequently, when nothing of that happened, they started making allegations and spreading suspicions against his Message and against him in person.

The allegations that were made against him can be put into two categories:

First, suspicions were spread about the authenticity of the Prophet's Message and its divine source. They denied that the Prophet (ﷺ) was sent by Allah (ﷻ) and tried to throw doubt on the manifestation of the Revelation witnessed by the Prophet's companions. Some of them said he suffered from epilepsy, some said they were hallucinations, and others said it was a mental disorder. Shaykh Rasheed Rida refuted all these allegations in his book. *The Revelation to Muhammad (ﷺ)*

Secondly, suspicions about the value and content of the Message were introduced. They denied that the Qur'an was sent by Allah (ﷻ) and said that it was either composed by Muhammad (ﷺ) or taught to him by the monks. They also said that Islam was derived from the teachings of Judaism and Christianity. The allegations of Islam's foes against Muhammad (ﷺ) and his message are summarized in the following six allegations.

The First Allegation:

Jewish and Christian Laws are Everlasting

The Jewish writer Ibn Kammunah summarised this allegation when he said, "How can the law of Muhammad (ﷺ) be authentic in spite of the extensive and successive transmission, both in Judaism and Christianity, that the validity of their laws will continue until the Day of Resurrection?" This allegation is refuted by the fact that the belief in the expected Messiah is one of the strongest beliefs held by the Jews. It has become one of the pillars of faith in Judaism through theoretical structure and doctrinal conception. Its principles were given their final form by the scholar Moosa ibn Maymoon who called them the thirteen principles constituting the foundation of the Jewish religion.

The Jews expected the Messiah to come in one of the three following forms:

1. A king

The Jews still expect the advent of the Messiah in the form of a king. This idea is taken from a number of texts. For example, the Book of Ermia states, "Days will come when the Lord will say: 'I will make for David a dutiful plant (offspring), and he will have a kingdom that he will run with wisdom. He will establish judgement and obedience on earth. During his days Judah will be saved and will settle in Israel in security.'" The Book of Psalms says, "The Lord said to my master: sit at my right side and I shall cast your foes under your feet. The Lord extends the sceptre of your might from Zion to overcome your foes." It seems that this idea emerged as a result of the political and military failure of the Kingdom of the Children of Israel. They had become fugitives and captives. The Jewish ideology

then turned to expect a new form of salvation. There would be a universal disaster that destroys the whole world and after that the Lord would establish His kingdom and proclaim Jerusalem as its capital and govern the world from the Mount of Zion. They believe that this would be preceded or accompanied by the arrival of a Jewish king sent from heaven to lead the Jews and place them at the top of the human hierarchy. This idea has now been transformed, and the hope that used to be for the Messiah is now called "Zionism." The objective of this movement is to bring back the Jews to their national life in the land of Palestine and to re-establish Israel.

2. A priest

There is also the expectation that the Messiah will come in the form of a priest. This is based on a number of texts. The Book of Zachariya claims, "In this manner did the Lord of powers speak saying: 'This is the man named the plant. He grows by himself and builds the temple of the Lord. He will have majesty and sit on the throne and rule. The priest also will be on his throne, and then a completed peace will be between them." (Chapter 6, pp 12-13) The Book of Psalms reads, "You had the leadership when you were born in the glory of holiness from the womb. At dawn you were born, and the Lord swore and will not regret. Forever you will be a priest in the rank of a truthful king." (Chapter 110, pp 3-4) According to a number of studies, the emergence of this form is attributed to the successful revolution of the sacerdotal family of Hashmoon that established a rule that was independent from the Greek Empire and that lasted for about a century.

3. A prophet

There is also the belief that he may appear as a prophet. This is based on the text mentioned from Deuteronomy: "I will send them a

Prophet from among their brothers, like unto you. I will put My words in his mouth. He will convey to them all my commands, and whoever disobeys the speech he tells on my behalf, I will call him to account." Six centuries after the recording of this text, another text appeared in the community of faith that lived in Qamaran in Jordan; "The righteous people should live according to the old law (that was) made to put-in-order the life of the primary society till the Prophet and the two Messiahs come from Aaron and Israel." (E. Lohse, *Die Texte aus Qumran*, 1QS9, 10-11)

The two texts state that the expected Prophet will have the authority to command and forbid. He will call to a new law that will not please the Jews, because it will be conflicting with their law. As a result, they may attempt to revolt against it. That is why the Lord warns them that whoever does not follow the Prophet and act according to his law will be punished.

The history of the Children of Israel also confirms the faith in the expected prophet. The religious history of the Jews tells about a number of people who claimed prophethood. The Jewish historian Yoosufus mentioned in his book *The History of the Jews* the following people who claimed prophethood.

— Yashil in Jerusalem

— Yonatan. He led a group of Jews through the Sinai in a miraculous exodus similar to the exodus of Moses and the Children of Israel from Egypt.

— Theodas. He crossed with his followers the river Jordan in a miracle similar to that of Yushua.

— The prophet of Samaria emerged in the year 36 during the rule of Pilates.

In more recent history there was also one man (Natan) who proclaimed prophethood in 1668. He was followed by the fake

Messiah Sabbatai Zwi. Due to the fact that they were expecting a prophet, some of the Jews followed both Islam and Christianity when Jesus and later Muhammad (peace upon them) appeared. If all the Jews did not follow John, Jesus or Muhammad (ﷺ), it is because they altered the function of the expected Prophet and alleged that his mission was to liberate the Jews and take them to the top of the human hierarchy. None of the three Prophets called for that. On the contrary John called them to repent from their sins and purify themselves. Jesus told them that his kingdom was not in this world. Muhammad (ﷺ) denounced them for altering Allah's Words, killing the Prophets, alleging that they killed Jesus and lying against Mary. He also invited them to Islam where all people are equal regardless of their race or colour and where the only criteria for having merit is doing righteous deeds.

As for the Christians, their claim is based on their belief that Jesus is Allah's Word that became a human being. Allah has therefore said everything and no other word will be said. A priest named John spoke about this in Spain during the sixteenth century. "After having told the fathers many times in many ways about the Prophets, Allah told us at the end of these days about a son whom He made the inheritor of everything, and by whom He created all creatures." He added, "From the time that Allah has sent us His son, His Word, He has had no other word to give. He has said everything through this Word. All that He had told to the Prophets piece by piece, He says now as a whole in His son. If we ask Allah (after that) for a vision or a Revelation, it would not be only a blunder but also a blasphemy against Allah." This statement made by John the priest nullifies the Lord's attribute of speech. In addition, it is necessary to consider the following facts:

First, the Prophet Jesus (عليه السلام) never said that he was the last of the Prophets. On the contrary, he explicitly stated that an educator and a

guide would come to lead mankind. "It is better for you that I go. If I do not go, the righteous *paraclitus* will not come. However if I go, I will send him to you. When he comes, he will lead you to the whole truth, because he does not speak of himself, but only tells you what he hears and only speaks about what will happen." (The Gospel of John 61, v. 7-14) The qualities defined by Jesus for the educator and guide are found in Muhammad (ﷺ). This shall be explained in details later.

Secondly, the claim that Jesus (عليه السلام) is the last Prophet is against the concepts of prophethood in Christianity. It also makes null and void the claim that the Messiah's twelve Messengers, Prophets and instructors depend upon revelation and the Holy Spirit in their missions.

Thirdly, the church admits that there is need for a "special revelation" which is necessary to complete the general one by clarifying its incomprehensible parts and to solve the problems that occur during the process of Christianity and which cannot be solved by the general Revelation.

Lastly, not one of the Holy Books from all over the world contains a text stating with certainty that the person sent with such a Book is the last of the Prophets, except the Holy Qur'an.

It is clear that this allegation is intended to challenge the Prophet of Islam. Nevertheless, it is a groundless argument that has neither proofs nor evidence. The only motive of that allegation is absolute rejection as is seen in the book entitled, *The Principles of Faith* issued by the Vatican. It states, "The Christian Faith cannot accept any kind of revelation that corresponds to or tops the revelation of the Messiah, such as that on which non-Christian religions and sects are based."

The Second Allegation: There is No Need for His Message

The essence of this allegation is that there are two divine laws: "There is the law of justice and the law of Clemency. Since Allah is Just and Generous, He wanted to make His Justice apparent to his creation by sending Moses to the Children of Israel. He established the law of justice and commanded them to implement it until it became steadfast in them. Since perfection is an attribute of Allah (ﷻ), then the law of Clemency which was the perfection of the law of Justice, must be sent by the Most Perfect. Thus it is He alone who has the power to establish it. Being the Generous, He offered the best He has: His Word. Therefore He made it a tangible creation by which His Power and Generosity would be apparent. Furthermore, since there is no creation greater than man, He united with the human nature in the Virgin Mary. After this perfection, there can be nothing added. Therefore all the former messages are incomplete, and any messages that come after it will have to take from it. This is because they are inferior to it and an excess that nobody needs." (The Letter of Paul, the Antioch; Pp. 25, 26)

This allegation can be refuted in several ways. There are really three laws: a law of justice alone, a law of clemency alone and a law that combines both justice and clemency. This is the law of the Qur'an which enjoins justice and calls for clemency. It cannot be denied that both Moses and Jesus enjoined justice and called for clemency. Whoever says that Jesus enjoined clemency and forbade the oppressed to take revenge on the one who wronged him or that Moses did not call for clemency, is accusing the laws of these Prophets of shortcomings.

The truth is that justice is more frequently mentioned in the Torah, while clemency is more frequently mentioned in the Gospel.

The Qur'an combined these two qualities in a perfect manner. It indicates that the blissful dwellers of Paradise are two groups: one is the pious and just while the other is those who are closer to Allah by being quick to do the good. The first degree is achieved through justice by observing all commands and leaving the prohibitions. The second degree is achieved by clemency in that they perform the obligations and do voluntary worship and abstain from the prohibitions and anything that is considered questionable. The perfect law of Islam combines justice and clemency. Allah (ﷻ) says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ﴾ [النحل: ١٢٦]

﴿And if you punish [your enemy, O' you believers in the Oneness of Allah], then punish them with the like of that with which you were afflicted...﴾ *(Qur'an 16:126)*

This is justice. Then He (ﷻ) says:

﴿وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ﴾ [النحل: ١٢٦]

﴿... But if you endure patiently, verily, it is better for *as-Sabiroon* [the patient].﴾ *(Qur'an 16:126)*

This is clemency. And He (ﷻ) says:

﴿فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾ [المائدة: ٤٥]

﴿But if anyone remits the retaliation by way of charity, it shall be for him expiation...﴾ *(Qur'an 5:45)*

That is justice, but He (ﷻ) also says:

﴿... But whoever forgives and makes reconciliation, his reward is with Allah...﴾ *(Qur'an 42:40)*

In regards to Allah's commands and prohibitions, there are two viewpoints. The first states that all is decided according to Allah's

will regardless of the people's welfare. The second states that Allah (ﷻ) has sent the Prophets and sent down the Books to command the people to do what is beneficial for them and refrain from what is harmful. Allah (ﷻ) says:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧﴾ [الأنبياء: ١٠٧]

﴿And We have sent you [O' Muhammad] not but as a mercy for the *'Ālameen* [mankind, jinn and all that exists],﴾

(Qur'an 21:107)

﴿قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشۡقَىٰ ١٢٣ وَمَنۡ أَعۡرَضَ عَن ذِكۡرِي فَإِنَّ لَهُۥ مَعِيشَةٗ ضَنكٗا وَنَحۡشُرُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ أَعۡمَىٰ ١٢٤ قَالَ رَبِّ لِمَ حَشَرۡتَنِيٓ أَعۡمَىٰ وَقَدۡ كُنتُ بَصِيرٗا ١٢٥ قَالَ كَذَٰلِكَ أَتَتۡكَ ءَايَٰتُنَا فَنَسِيتَهَاۖ وَكَذَٰلِكَ ٱلۡيَوۡمَ تُنسَىٰ ١٢٦﴾ [طه: ١٢٣-١٢٦]

﴿Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed. But whosoever turns away from My Reminder [i.e. neither believes in this Qur'an nor acts on its teachings], verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say, "O' my Lord! Why have you raised me up blind, while I had sight [before]?" [Allah] will say, "Like this. Our *Āyāt* [proofs, evidences, verses, lessons, signs revelations, etc.] came unto you, but you disregarded them [i.e. you left them, did not think deeply in them, and you turned away from them], and so this Day, you will be neglected [in the Hell-fire, away from Allah's Mercy]."﴾ *(Qur'an 20:123-126)*

According to the first verse, no one has the right to ask why the

Prophets were sent. However according to the second, sending the Prophet Muhammad (ﷺ) has many more benefits and wisdom than in the cases of Moses (عليه السلام) and Jesus (عليه السلام) in regards to this world and the Hereafter.

The Qur'an mentions the Resurrection, describes Hell and Paradise, tells the stories of the Prophets, reveals Allah's names and attributes, explains the angels and their categories, sheds light on the jinn and their creation, confirms monotheism with proof, refers to the former religions, argues with the Prophets' opposition, gives evidence for the principles of religions, makes the pure permissible and forbids the impure, accepts the blood-money for murder, and informs mankind of many other things which were not mentioned in the Torah. As for the Gospel, it is not an independent law; the majority of it consists of referrals to the Torah. In general it is characterised by calling for good conduct and morals, the desired renunciation of the worldly pleasures, and allowing some of the things that had been prohibited. However all of this is present in the Qur'an and in a more perfect manner.

The laws of Moses and Jesus (peace be upon them) would have been sufficient had they been protected and implemented. Most of their features have disappeared, and a great portion of their contents was altered. As a result of that, there was great disagreement among the Christians about the Messiah and other issues. Allah (ﷻ) says:

﴿وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصۡنَعُونَ ١٤﴾ [المائدة: ١٤]

﴿And from those who call themselves Christians, We took their covenant but they have abandoned a good part of the

Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection [when they discarded Allah's Book, disobeyed Allah's Messengers and His Orders and transgressed beyond bounds in Allah's disobedience]; And Allah will inform them of what they used to do.﴾ *(Qur'an 5:14)*

By the time Muhammad (ﷺ) appeared, the people were in an imperious need for a messenger. They were either illiterate people, who had no Book, living in polytheism and worshipping idols, or people of a Book that they had changed and altered its laws and confused the truth with falsehood.

Allah sent Muhammad (ﷺ) with a Book that was revealed as a confirmation of the former Books and that distinguished between truth and falsehood, guidance and aberration. Allah (ﷻ) says:

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
﴿١٦﴾ لَّقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ
فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ
مَرْيَمَ وَأُمَّهُ وَمَن فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾
وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۚ قُلْ فَلِمَ يُعَذِّبُكُم
بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ
وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾﴾

[المائدة: ١٦-١٨]

﴿O' people of the Scripture [Jews and Christians]! Now has come to you Our Messenger [Muhammad] explaining to you much of that which you used to hide from the Scripture and passing over [i.e., leaving out without explaining] much. Indeed, there has come to you from Allah a light [Prophet Muhammad] and a plain Book [this Qur'an]. Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight way [Islamic Monotheism]. Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam [Mary]. Say [O' Muhammad]: "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam [Mary], his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. And [both] the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return [of all]. O people of the Scripture [Jews and Christians]! Now has come you Our Messenger [Muhammad] making [things] clear unto you, after a break in [the series of] Messengers, lest you say: "There came unto us no bringer of glad tidings and no Warner. But now has come unto you a bringer of glad tidings and a Warner. And Allah is Able to do all things."﴾ *(Qur'an 5:15-19)*

In the law of the Torah, severity prevails and in the law of the Gospel clemency is dominant. Whereas the law of the Qur'an is moderate, somewhere between the two. Allah (ﷻ) says:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾

[البقرة: ١٤٣]

﴿Thus we have made you [true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a just [and the best] nation, that you be witnesses over mankind...﴾ *(Qur'an 2:143)*

Describing the nation of Muhammad (ﷺ), Allah (ﷻ) says:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ﴾

[الفتح: ٢٩]

﴿Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers and merciful among themselves...﴾ *(Qur'an 48:29)*

﴿فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ﴾

[المائدة: ٥٤]

﴿... Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...﴾ *(Qur'an 5:54)*

One of the features of the Islamic law is that it combines clemency, forgiveness and good morals in a way greater than the Gospel; and severity, strife and strict implementation of rules in a way greater than the Torah. That is why it is said that Moses (عليه السلام) is sent with exaltedness, Jesus (عليه السلام) with gracefulness and Muhammad (ﷺ) with perfection.

Allah's Benevolence to His slaves includes bestowing clemency on them and there are two kinds. First, there is the blessing of having their needs satisfied. For example, they are given

sustenance to prevent hunger and victory to be safe against their foes. Secondly, there are blessings which enable people to achieve a higher status. By sending Muhammad (ﷺ), the two kinds of favours were realised. The people (both illiterate and those of the scripture) used to live in ignorance and aberration. There was not one follower of the Messiah who was still attached to the true religion that leads to happiness in the Hereafter. They had altered and changed their Book.

Even if there had been no alteration in the former Books, sending Muhammad (ﷺ) would have been necessary to complete Allah's Benevolence and help the people reach the highest status, which was not possible by the first Books. About those who rejected his message, Allah (ﷻ) says:

﴿۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾﴾

[إبراهيم: ٢٨]

﴿Have you not seen those who have changed the Blessings of Allah into disbelief [by denying Prophet Muhammad and his Message of Islam], and caused their people to dwell in the house of destruction?﴾ *(Qur'an 14:28)*

All the denominations on earth admit that Muhammad (ﷺ) has invited them to a better life than what they have. The people of the scripture admit that no people other than themselves have benefited a lot from Islam. The Jews say that the Christians were in great need for Islam, and the Christians say the same about the Jews. The philosophers confess that the world has never witnessed a law better than that of Islam. In the event that the opinion of one group which happens to be in dispute with Islam is rejected, but the testimony of all the groups is acceptable against each other, it must therefore be concluded that all the people on earth testify that Muhammad (ﷺ) has invited them to a religion that is better than what they used to follow.

The Christians admit that the polytheists have obtained great benefits by embracing a religion calling for the Oneness of Allah (ﷻ). They also say that Islam glorifies the Messiah and his mother and refutes the Jewish allegations against her. These are great benefits and goals bestowed by Allah on His slaves.

In addition to that he said that he was sent by Allah (ﷻ), had Muhammad (ﷺ) been a liar, then none of these benefits would have been realised by him. Only a man who comes with knowledge, guidance and good for people in this world, as well as in the Hereafter, is worthy of being the best man on earth and is the first to receive Allah's pleasure.

The generous man who is beneficent to the people is not the one who obligates them to abandon their rights. According to the Christians, the law of the Gospel obligates the people to abandon their rights and not to seek revenge if they are wronged. That is why they do not have a just rule to judge between the people. They have two kinds of rules. There is the rule of the clergymen in which no justice is administered against the wrong doer in favour of the wronged person and the rule of the kings which is not a divine rule and is based on the king's decisions. As a result of this unjust dualism, they apply the Islamic law in judgements relating to property and blood. In regards to the loss of property and blood, it is desirable that the wronged person forgives the wrong-doer. However if the judge obligates the wronged party to forgive and abandon his right, then this is considered injustice. If the killer is set free, the indebted person is not asked to pay back money, and the wrong-doer is not punished, then the oppressors will have nothing to hold them back and there will be anarchy. Therefore it is necessary to have a law based on justice that calls for forgiveness and mercy. Allah (ﷻ) says:

﴿وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ﴾

[البَقَرَة: ٢٥١]

﴿... And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief...﴾

(Qur'an 2:251)

Both justice and mercy are enacted only by Allah. Therefore the laws of the Torah and the Gospel were only established by Allah (ﷻ). The Christians believe that justice was brought by Moses (ﷺ) and clemency was enjoined by Allah. However, the law of justice is worthier to be attributed to Allah than that of clemency. Anyone can call for clemency and forgiveness while very few people can administer justice when judging between the people. Therefore how can it be said that Allah commanded the law of clemency and did not command the law of justice? Allah has sent the Prophets to establish justice. He (ﷻ) says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾﴾

[الحَدِيد: ٢٥]

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance [justice] that mankind may keep up justice. And We brought forth iron wherein is mighty power [in matters of war], as well as many benefits for mankind, that Allah may test who it is that will help Him [His religion] and His Messengers in the unseen. Verily, Allah is All- Strong, All-Mighty.﴾

(Qur'an 57:25)

It is known that Jesus' command to the wronged person to forgive the wrong-doer is not an obligation for which one is punished in case of failure, but it is desirable. If one does so, he will be praised. Moses enjoined justice for which there is punishment in case of

failure and neglect. Therefore, there is no contradiction between enjoining justice and making forgiveness desirable. Enjoining justice is connected with warnings and threats if abandoned and making forgiveness desirable is connected with the instigating goodness.

In conclusion, the law of the Gospel is not contradictory with that of the Torah but is a complementary part thereof. The allegation that the law of the Gospel is less than of the Torah is only professed by the ignorant and most misguided people.

The Third Allegation: His Coming was not Prophesied

The essence of this allegation is that the former Prophets mentioned no prophecies on the advent of Muhammad (ﷺ). For instance, it is maintained that Jesus said that no Prophet would come after him. This allegation consists of two parts.

1. Muhammad is not a Prophet because the former Prophets said nothing about him.
2. The prophecies told by the former Prophets are meant exclusively for Jesus (peace be upon him).

An answer for each part is easily provided because all the signs and proofs known from the former Prophets are confirmed and enhanced in the person of Muhammad (ﷺ). First of all, it is not a condition for prophethood that there are prophecies made about him by the former Prophets. It can be confirmed and proved without that. There had been no prophecies by former Prophets about Noah (عليه السلام), Abraham (عليه السلام) and others. Most of the Prophets sent to the Children of Israel had no prophecies made about them like David, Isaiah and others. Even Moses (عليه السلام) who is considered the best example of prophethood by the Children of Israel had no prophecies on his

advent told by the former Prophets.

The belief that only Jesus had been predicted by the former Prophets can be refuted in two ways. First, knowing whether Jesus (عليه السلام) was a prophet or not does not depend on any information that the former Prophets may have mentioned about his advent. There are many ways to prove prophethood. When it is proved by any of them, then it is confirmed even if the former Prophets mentioned nothing. Secondly, the Prophets have mentioned prophecies about the advent of Muhammad (ﷺ), particularly Jesus. This is an independent proof of his prophethood. These prophecies are in the Qur'an and the former Books. Allah (ﷻ) speaks about this in several verses.

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾﴾ [الصف: ٦]

﴿And [remember] when 'Eesa [Jesus], son of Maryam [Mary] said, "O' Children of Israel! I am the Messenger of Allah unto you, confirming the *Tawrāt* [Torah] which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad [Muhammad]..."﴾

(Qur'an 61:6)

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ﴾ [الأعراف: ١٥٧]

﴿Those who follow the Messenger, the Prophet who can neither read nor write [i.e. Muhammad] whom they find

written with them in the *Tawrāt* [Torah] [Deut, xviii 15] and the *Injeel* [Gospel] [John xiv, 16], — he commands them for *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam has ordained]; and forbids them from *al-Munkar* [I.e. disbelief, polytheism of all kinds, and all that Islam has forbidden]; he allows them as lawful *at-Tayyibāt* [i. e. all good and lawful as regards things, deeds, beliefs, persons foods] and prohibits them as unlawful *al-Khabā'ith* [i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods], he releases them from their heavy burdens [of Allah's Covenant with the Children of Israel], and from the fetters [bindings] that were upon them...﴾ *(Qur'an 7:157)*

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ﴾ [الفتح: ٢٩]

﴿Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate [in prayer], seeking Bounty from Allah and [His] Good pleasure. The mark of them [i.e. of their Faith] is on their faces [foreheads] from the traces of prostration [during prayers]. This is their description in the *Tawrāt* [Torah]. But their description in the *Injeel* [Gospel] is like a [sown] seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them...﴾ *(Qur'an 48:29)*

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ﴾ [البقرة: ١٤٦]

﴿Those to whom We gave the scripture [Jews and Christians] recognise him [Muhammad, or the Ka'bah at Makkah] as they recognise their sons...﴾ *(Qur'an 2:146 & 6: 20)*

﴿وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ﴾ [البقرة: ٨٩]

﴿... Although aforetime they had invoked Allah [for coming of Muhammad] in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers.﴾ *(Qur'an 2:89)*

﴿أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾﴾ [الأنعام: ١١٤]

﴿Say [O' Muhammad)], "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book [the Qur'an], explained in detail." Those unto whom We gave the Scripture [the *Tawrāt* (Torah) and the *Injeel* (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.﴾ *(Qur'an 6:114)*

﴿أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾﴾ [الشعراء: ١٩٧]

﴿Is it not a sign to them that the learned scholars [like 'Abdullah ibn Salām who embraced Islam] of the Children of Israel know it [as true]?﴾ *(Qur'an 26:197)*

written with them in the *Tawrāt* [Torah] [Deut, xviii 15] and the *Injeel* [Gospel] [John xiv, 16], — he commands them for *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam has ordained]; and forbids them from *al-Munkar* [I.e. disbelief, polytheism of all kinds, and all that Islam has forbidden]; he allows them as lawful *at-Tayyibāt* [i. e. all good and lawful as regards things, deeds, beliefs, persons foods] and prohibits them as unlawful *al-Khabā'ith* [i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods], he releases them from their heavy burdens [of Allah's Covenant with the Children of Israel], and from the fetters [bindings] that were upon them...﴾ *(Qur'an 7:157)*

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﴿... Although aforetime they had invoked Allah [for coming of Muhammad] in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers.﴾ *(Qur'an 2:89)*

﴿أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾﴾ [الأنعام: ١١٤]

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﴿Is it not a sign to them that the learned scholars [like 'Abdullah ibn Salām who embraced Islam] of the Children of Israel know it [as true]?﴾ *(Qur'an 26:197)*

﴿وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾﴾ [الرّعد: ٤٣]

﴿Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture.﴾

(Qur'an 13:43)

﴿وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ﴾ [المائدة: ٨٣]

﴿And when they [who call themselves Christians] listen to what has been sent down to the Messenger [Muhammad], you see their eyes overflowing with tears because of the truth they have recognised...﴾ *(Qur'an 5:83)*

﴿وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾ [الإسراء: ١٠٨-١٠٩]

﴿... Verily those who were given knowledge before it [the Jews and the Christians like 'Abdullah ibn Salâm and Salmân al-Fârisi], when it is recited to them, fall down on their faces in humble prostration. And they say, "Glory is to our Lord! Truly, the Promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.﴾ *(Qur'an 17:107-109)*

﴿فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾﴾ [يُونس: ٩٤]

﴿So if you [O' Muhammad] are in doubt concerning that which We have revealed unto you, [that is that your name is written in the *Tawrât* (Torah) and the *Injeel* (Gospel)], then ask those who are reading the Book before you.﴾

(Qur'an 10:94)

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾﴾ [القصص: ٥٢-٥٣]

﴿Those to whom We gave the Scripture [i.e. the *Tawrât* (Torah) and the *Injeel* (Gospel)] before it, they believe in it [the Qur'an]. And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims [like 'Abdullah ibn Salâm and Salmân al-Fârisi]." These will be given their reward twice over, because they are patient, and repel evil with good, and spend [in charity] out of what We have provided them.﴾ *(Qur'an 28: 52-54)*

The information that the former Prophets gave prophecies about Muhammad (ﷺ) is derived from different sources. Some of these predictions can be found today in what remains of the former Books and is still available with the people of the scripture. There is also the information given by those who have studied these books. The people of Madeenah, for instance, said that the Jews there used to tell them about the coming of a messenger of Allah that they expected according to their Book. Also the Roman king Heraclius; Maqocus, the ruler of Egypt; and Najashi, the king of Abyssinia, all said that they found the Prophet Muhammad (ﷺ) mentioned in their Books.

The Prophet (ﷺ) was told from time to time by the verses of the Qur'an that he was mentioned in the former Books. Had it not

been certain that he was mentioned in these Books, then the Qur'an would not have mentioned it. So, the evidence confirming his prophethood, he said that he was mentioned in the former Books and the former Prophets mentioned prophecies about his advent.

It is a well-known fact that the advent of Islam was the greatest, world-wide event and that it has spread in an unprecedented manner. Had Muhammad (ﷺ) been a liar, the Prophets would have warned the people about him the same way they warned them about the "False Messiah," because his (ﷺ) threat to them is greater given the number of his (ﷺ) followers. Contrary to that, it is known from the Books of the people of the scriptures that the former Prophets praised Muhammad (ﷺ) and that none of them defamed him or found fault with him. Whoever claims prophethood and is praised by the Prophets, then he is a true Prophet (ﷺ). It is impossible to believe that the Prophets would have praised someone who falsely claims prophethood. Allah (ﷻ) says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ﴾ [الأنعام: ٩٣]

﴿And who can be more unjust than he who invents a lie against Allah, or says, "A revelation has come to me" whereas no revelation has come to him...﴾ *(Qur'an 6:93)*

The allegation that Jesus (عليه السلام) told the people that there would be no Prophet after him is groundless and even contradicts the concept of prophethood in Christianity. The New Testament mentioned that Jesus told the Jews that the "Expected One" would come after him, and he would not be of the family of David. When the Pharisees gathered together, Jesus (عليه السلام) asked them, "What do you see in the Messiah? Whose son is he?" and they replied, "The son of David." He said to them, "How then did David call him Master? David said, 'The Lord said to my master: sit at my right and I

will cast your foes under your feet.' Since David called him Master, then how can he be his son?" The Torah has also mentioned the attributes and description of the expected one. The Muslim scholars and even some moderate scholars of the people of the scripture stated that the description of the person is identical with Muhammad (ﷺ) and not with Jesus (عليه السلام).

The Fourth Allegation:
He Had No Miracles

This allegation claims that the Qur'an has no signs and miracles supporting the Prophet Muhammad (ﷺ). It is needless to correct the information about the Prophets' signs and miracles mentioned in their Books. However, it is necessary to answer this allegation for those who believe only in the signs mentioned in the Qur'an and not those found in the traditions about those found in the Torah and the Gospel given to Moses and Jesus respectively.

This allegation is very weak, because it is not a condition of the verified information (*tawator*) that it can only be from the Qur'an. Even the Islamic law includes articles which are not from the Qur'an and that is true about his miracles. There are verified signs about his prophethood that are not mentioned in the Qur'an. Allah (ﷻ) says:

﴿وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾ [النساء: ١١٣]

﴿... Allah has sent down to you the Book [the Qur'an], and *al-Hikmah* [the Prophet's Sunnah — legal ways]...﴾ *(Qur'an 4:113)*

One of the signs of the prophethood of Muhammad (ﷺ) in the Qur'an is the story about the elephants. Allah (ﷻ) says:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾ [الفيل: ١-٥]

﴿Have you [O' Muhammad] not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah al-Ashram intending to destroy the Ka'bah at Makkah] Did He not make their plot go astray? And He sent against them birds, in flocks. Striking them with stones of *Sijjeel* [baked clay]. And He made them like [an empty field of] stacks [of which the corn has been eaten up by cattle].﴾

(Qur'an 105:1-5)

The Christians of Abyssinia were led by Abrahah al-Ashram with an army of elephants that came to Makkah intending to destroy the Ka'bah (the sacred house in Makkah) because some of the Arabs had humiliated their church in Yemen. Allah (ﷻ) sent against them birds which threw stones on them and destroyed the whole army. This sign was not sent to glorify the people living around the Ka'bah, because they were polytheists at that time. Therefore, it was sent either to glorify and protect the Ka'bah or to glorify Muhammad (ﷺ). He was born that year near the Ka'bah. Whatever the case, it is a sign of his prophethood, because no one but the Muslims go for pilgrimage to the Ka'bah and perform prayers in its direction.

The Ka'bah is more sacred in sight of Allah (ﷻ) than the Church, and that is why He destroyed the army who intended to glorify the Church by insulting the Ka'bah.

Another sign from the Qur'an is that the jinn used to eavesdrop on what was being said in heaven, but after the advent of Muhammad (ﷺ), guards and fire were put there to prevent them from doing that.

Allah (ﷻ) says:

﴿۞قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝٢ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ۝٣ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ۝٤ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ۝٥ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ۝٦ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ۝٧ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٰٔنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ۝٩ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝١٠﴾ [الجن: ١-١٠]

﴿Say [O' Muhammad], "It has been revealed to me that a group [from three to ten in number] of jinn listened [to this Qur'an]. They said, 'Verily, we have heard a wonderful Recitation [this Qur'an]!' It guides to the Right Path, and we have believed therein, and we shall never join [in worship] anything with our Lord [Allah]. 'And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son [or offspring or children].' And that the foolish among us [i.e. *Iblees* (Satan) or the polytheists amongst the jinn] used to utter against Allah that which was an enormity in falsehood. 'And verily, we thought that men and jinn would not utter a lie against Allah.' And verily, there were men among mankind who took shelter with the males among the jinn, but they [jinn] increased them [mankind] in sin and transgression. 'And they thought as you thought, that Allah will not send any Messenger [to mankind or jinn].' And we have sought to reach the heaven; but found it filled with

stern guards and flaming fires. 'And verily, we used to sit therein stations, to [steal] a hearing, but any who listens now will find a flaming fire watching him in ambush.' And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.﴾

(Qur'an 72:1-10)

This story of the jinn was seen by all the people, believers and disbelievers, and none denied it.

The Fifth Allegation: He was Sent Only to the Arabs

The people of the scripture allege that Muhammad (ﷺ) was not sent to them, but only to the Arabs. They say that from the beginning of Islam until his death he invited only his people to Islam. They deduced that from what they understood from some Qur'anic verses stating that the Qur'an is a Holy Book sent in the Arabic language.

﴿إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾﴾ [يُوسُف: ٢]

﴾Verily We have sent it down as an Arabic Qur'an in order that you may understand.﴿ *(Qur'an 12:2)*

They also point out that the verses that commanded the Prophet (ﷺ) to call his relatives mean that he was sent only to his people.

﴿لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾

[السَّجدَة: ٣]

﴾... So that you warn a people to whom no Warner has come

before you [O' Muhammad], in order that they may be guided.﴿ *(Qur'an 32:3)*

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشُّعَرَاء: ٢١٤]

﴾And warn your tribe [O' Muhammad] of near kindred.﴿ *(Qur'an 26:214)*

They understood that these verses were a proof that Muhammad (ﷺ) was sent only to the ignorant Arabs whom had not had a Warner before him. They claimed that he did not obligate the Jews or the Christians to follow him because other Messengers before him had come to them and called them in their language and taught them the Torah and the Gospel in those languages. Therefore they argued that as justice entails, the following Qur'anic verse is addressed exclusively to the people of Muhammad (ﷺ).

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾ [آل عمرَان: ٨٥]

﴾And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ *(Qur'an 3:85)*

The Muslims refute this argument based on three types of evidence. First they reject their argument using the Qur'an and all that was conveyed by Muhammad (ﷺ). The fact that they use the Qur'an to prove that in which they differ with the Muslims is not acceptable. Whoever belies Muhammad (ﷺ) has no right to argue using the Qur'an, because what was told by the Prophet is one entity, so it is not permissible to argue using one part and rejecting the other.

Next, it is important to give the correct interpretation of the verses they used in their argument. The Qur'an was sent down in the Arabic language, because revelation is usually sent down in the

language of the people to whom it is originally sent. Afterwards it is conveyed to those who do not know that language. That was the case of Jesus whose language was Aramaic and it was also the language of those who followed him first. The Christians have contradicted their own argument; they too have addressed the other nations and translated the Gospel into these nations' languages.

The Arab Christians and the Jews of Madeenah at the time of the Prophet (ﷺ) understood the Qur'an without translation although their origins were in Persia, Rome, Egypt, Turkey and India. Even those who used the Qur'anic verses to prove that Islam was a religion for the Arabs understood what they were doing without translation.

The fact that the Qur'an was sent down in Arabic is a great blessing from Allah (ﷻ) to His slaves because Arabic is the most perfect language and the most reliable in regards to clarity of meaning. It is also intended to establish a plea against the Arabs who understand its meanings better than the others.

In addition, the fact that it was sent directly to the Arabs does not prevent it from being intended also for the non-Arabs, Jews and Christians as well. According to what they say, Jesus (عليه السلام) sent out his representative from among the disciples to nations other than the Children of Israel. Alleging that Muhammad (ﷺ) was not sent to them because they had Messengers before him is groundless. It is known that the Children of Israel was the nation who received the greatest number of prophets. However that did not prevent the sending of Moses and Jesus to them. So how could it not be possible that Muhammad (ﷺ) was sent after Jesus; noting that the period between the two Prophets was six hundred years.

They made an incorrect interpretation of the Qur'anic verse: "And whoever seeks a religion other than Islam, it will never be accepted of him." It was not addressed only to the Arabs but to all mankind. This verse was actually revealed while the Prophet (ﷺ)

was arguing with a Christian delegation from Najrān. A further proof that the Prophet Muhammad's call is for the Jews, Christians and others is that Allah (ﷻ) mentions in the Qur'an that Islam is the religion of all the Prophets.

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾ [آل عمران: ١٩]

﴿Truly, the religion with Allah is Islam...﴾ *(Qur'an 3:19)*

There is a collection of evidence about Islam's universality that also needs to be considered. It is known through verified information from the Qur'an and the Prophet's Sunnah that Muhammad (ﷺ) was sent for the people of the scripture (Jews and Christians), the illiterate and all mankind and the jinn. This evidence can be grouped into four categories. The first proof of universality is that it is well known that the Jews and Christians in Madeenah were invited to Islam. As it is known from the Prophet's biography, many of the Jews in Madeenah embraced Islam after having seen the signs and evidence of his prophethood. The Prophet (ﷺ) argued with the Christian delegation from Najrān and invited them to Islam, but they agreed instead to pay the tribute.

The Prophet (ﷺ) also tried to spread Islam by writing messages to Heraclius, Maqocus, Najashee and Hesro. He sent the following message to the Christian Roman king, Heraclius.

"In the Name of Allah, the Most Gracious, the Most Merciful, (This is) from Muhammad, Allah's Messenger and slave to Heraclius the sovereign of Byzantine. Peace be upon him who follows the right path. I invite you to embrace Islam and be saved from Allah's punishment. If you embrace Islam, you will have a double reward, but if you turn away, you will be responsible for the sins of all your people."

"O' people of the scripture [Jews and Christians]! Come to a word that is just between us and you, that we worship none but Allah

(ﷻ) [Alone], and that we associate no partner with Him, and that none of us shall take others as Lords besides Allah (ﷻ). Then if they turn away, say: Bear witness, that we are Muslims." (a verse from the Qur'an)

He also sent the same message to Maqocus, the ruler of Egypt:

"In the Name of Allah, the Most Gracious, the Most Merciful, (this is) from Muhammad (ﷺ) Allah's Messenger and slave to Maqocus the Sovereign of the Copts. Peace be upon him who follows the right path. I invite you to embrace Islam and be saved from Allah's punishment. If you embrace Islam, you will have a double reward, but if you turn away, you will be responsible for the sins of the Copts." (He then wrote the following verse.)

"O' people of the scripture [Jews and Christians]! Come to a word that is just between us and you, that we worship none but Allah (ﷻ) [Alone], and that we associate no partner with him, and that none of us shall take others as Lords besides Allah. Then if they turn away, say, Bear witness that we are Muslims."

Another point to consider is that the Prophet made Jihad (fighting in the cause of Allah) against the Jews and the Christians. This shows he felt the obligation to spread Islam... The Prophet (ﷺ) sent Zayd ibn Harithah, Ja'far ibn Abi Talib and 'Abdullah ibn Rawaha as the leaders of the Muslim army to fight the Christians in the battle of Mu'tah. He then led an army himself to fight them in Tabuk. His successors completed what he has started and 'Umar ibn al-Khattab (رضي الله عنه) conquered Sham. The Prophet (ﷺ) also fought against the Jews and sent 'Ali ibn Abi Talib to fight them in Khaybar.

The Prophet also made the declaration that he was sent to all mankind. Jabir narrated that the Prophet (ﷺ) said, "A Prophet is sent only to his people, but I am sent to all mankind."

Finally, its universality is proven by the Qur'an's call to the people of

the scripture to believe in Muhammad (ﷺ) and the declaration that he is sent to all mankind. Allah (ﷻ) says:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾﴾ [سبا ٢٨]

(And We have not sent you [O' Muhammad] except as a giver of glad tidings and a Warner to all mankind.)

(Qur'an 34:28)

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾ [الأعراف: ١٥٨]

(Say [O' Muhammad], "O' mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth..."*(Qur'an 7:158)*

Allah (ﷻ) commands the Muslims to fight the Jews and the Christians if they refuse Islam and fight against the establishment of Allah's universal religion.

﴿قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾﴾ [التوبة: ٢٩]

(Fight against those who [1] believe not in Allah, [2] nor in the Last Day, [3] nor forbid that which has been forbidden by Allah and His Messenger [Muhammad] [4] and those

who acknowledge not the religion of truth [i.e. Islam] among the people of the Scripture [Jews and Christians], until they pay the *Jizyah* [Tribute] with willing submission, and feel themselves subdued.﴾ *(Qur'an 9:29)*

The Sixth Allegation: Islam is a Deviation of Christianity

It is known that the Christians consider Jesus as a God or the son of Allah. According to that belief, they reject any other faith that invites man to use his senses to reach another conclusion and the true faith. They call that heterodoxy.

The Christians that lived inside or outside the Muslim territories considered Islam as a deviation and as an altered version of the authentic Christianity. Even more specifically, they saw it as a heretical doctrine that threatened their religion. They said that because some reasonable Christian sects had agreed with Islam about Jesus and rejected the Trinity. They believe in Jesus only as a man, a Prophet and Messenger. However, the majority of the Christian factions almost unanimously agree with John of Damascus who stated that Islam was a Christian heterodoxy. Theodore Abu Qurrah also followed his teacher John and considered Muhammad (ﷺ) as a false Prophet. Botrus, the Esteemed of Spain (1156), also had the same point of view. Later on Dante along with Nicholas III, Jonivas VIII, and Clement V classified Muhammad (ﷺ) with heterodoxy in his divine comedy. It is well known that Dante was the follower of the theological philosophy of Thomas of Aquinas.

Despite these Christian hypotheses, Islam throughout history always expressed strong convictions that confirmed its complete subjection and strict compliance to the divine Revelation as an authentic religion calling for monotheism. This authenticity of Islam

has drawn the attention of the free thinkers among the Christians, and they have denounced such allegations published by their brothers. They attributed these allegations to personal opinions and feelings altered by political intentions that nourished such arguments which were motivated by religious conflicts that are controlled by military confrontations.

We are not here to make an extensive study about the authenticity of Islam or to make a comparison between Islam and Christianity in order to prove that Islam is not a Christian heterodoxy. We only discussed this matter because it leads us to two sub-allegations that emerge from this main one.

1. The Prophet (ﷺ) copied the Qur'an from the Torah, particularly the Old Testament, and thus it is a repetition of the Torah's stories.
2. The Prophet (ﷺ) was taught by a Christian monk called Baheerah.

In regards to the first allegation that the Qur'an is a repetition of the Torah's stories, the answer is readily seen when a comparative, methodological criticism is made of the stories in the two books. Between the Qur'an and Torah, there are three essential differences. One, there are stories that are not mentioned in the Bible (Torah and Gospel) that are found in the Qur'an such as the stories of Hood (عليه السلام), Salih (عليه السلام) and Shu'ayb (عليه السلام). Two, there is information in the Bible that has no similarity to the Qur'an such as information about the Resurrection. Three, there are detailed descriptions of Paradise, Hell, torment and bliss in the Hereafter that are mentioned in the Qur'an and have no similarity with Biblical descriptions.

It was Ibn Taymiyah's opinion that instigated the theologians to study the essential difference between the Qur'an and the Bible. Ibn Taymiyah wrote, "The Qur'an has mentioned some of the Prophets' stories which were not available in the Torah nor the Gospel, such as Hood, Salih and Shu'ayb (peace be upon them). In the Qur'an there is also mention of the Hereafter and description of Hell and Paradise which is not there in the Torah nor in the Gospel.

The Torah has never mentioned the Hereafter explicitly and that it contains threats and promises pertinent to this world, like the promise of sustenance, victory and health; and warning of drought, diseases and enemies."

The scholars of comparative methodological criticism have continued their studies on the stories of the Qur'an and the Torah and they came to this question. If Muhammad the author of the Qur'an had copied great parts of the Torah as they alleged, who encouraged him to do that? Why did he not copy the part about Jesus' ancestors and make some corrections in the Qur'an to escape the criticism of contemporary knowledge? It is to be noted that the texts of the Gospels and the Old Testament are not acceptable from a scientific point of view.

Some are ultimately convinced that Islam is a unique religion despite the apparent similarity with the former religions and that Muhammad (ﷺ) is the founder of a true and authentic religion. The similarity and agreement between the Qur'an and the Bible can also be explained. The Qur'an has confirmed the true information of the Bible. This makes sense because the Prophets and Messengers, may peace be upon them all, worshipped Allah (Alone) and He sent them all, so therefore the source of all the Revelations is the same.

There are two more points that make it impossible for this allegation to be true. Foremost, the Prophet Muhammad (ﷺ) was an illiterate man who could not read or write. Obviously, he could not deduce his teachings directly from the Bible. This illiteracy of the Prophet Muhammad (ﷺ) is a proof mentioned by the Qur'an to confirm that he was taught by Allah (ﷻ). The Qur'an mentions that he never read a book before the Qur'an came down.

﴿وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾﴾

[العنكبوت: ٤٨]

﴿Neither did you [O' Muhammad] read any book before it [this Qur'an] nor did you write any book [whatsoever] with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴾ *(Qur'an 29:48)*

Finally, even if it is supposed that the Prophet Muhammad (ﷺ) could read and write, the Arabic versions of the Torah and the Gospel were not available in Arabic in his time. The studies on the issue are unanimous that the Old and New Testaments were not available in Arabic during the time of the Prophet and his guided successors. Some Christian researchers, Dr. Graf for example, state that the first Arabic version of the Bible appeared many centuries later. According to Dr. Graf, there was no real need for one before the ninth and tenth centuries. This is also confirmed by the Theological Encyclopaedia through its precise follow-up of the oldest translations of the Old Testament.

Some have alleged that the Prophet was taught by the Monk Baheerah. This allegation is proved false by historical facts because the Prophet Muhammad (ﷺ) met the Syrian monk Baheerah when he was only twelve years old while he was with his uncle Abu Talib and for a short time only. It has to be taken into account that the meeting took place and lasted for a few hours. Obviously, that could not be the source of the Prophet's knowledge. Subjecting the story to methodological criticism and taking into account that the meeting took place in the presence of all the members of the trade caravan, one reaches the conclusion that the monk was seeking information about Muhammad (ﷺ) and that the monk told him nothing.

Unbiased, critical studies of the Christian writers confirm that conclusion. Huwart concluded one of his essays with the statement: "All the Arabic texts found since that time, published and studied, did not allow us to see in the role attributed to that Syrian monk but a fictitious story."

In addition to that, there are many reasons that make this allegation unbelievable. The enemies from his people were the ones most eager to defame him, yet they never said anything about this story. Also, it was known that his people verified that he was never seen with anyone who instructed him. Had Muhammad's teachings been copied from the Bible, the people of the scripture, despite their opposition, would have announced it and revealed his secret.

Also it was significant that when Muhammad (ﷺ) began teaching Islam, there was no one in the whole world who had the same religion. What's more, had that story been true, it would have been known by the Prophet's closest companions and they would have discovered that he was a liar. Even the smallest details of the Prophet's life were known to everybody at that time, so how could such an important issue be concealed?

The people of the scripture used to come to the Prophet (ﷺ) and ask him about matters that could be known only by Prophets. This was to test him. Had they been certain that he was taught by one of their brothers, they would not have had to test him to know whether he was a Prophet (ﷺ) or not. Even if someone proceeded in conformity with the people of the scripture and asked them to present the evidence that Muhammad (ﷺ) wrote in the Qur'an what was taught and dictated to him by the monks, their answer would have to be: "There is no evidence. There is nothing that can support the allegation that states that a Christian monk has taught Muhammad (ﷺ) religious knowledge."

Section Three: The Evidence of Prophethood

The Evidence of Prophethood

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾ [فُصِّلت: ٥٣]

﴿We will show them Our signs in the universe, and in their own selves, until it becomes manifest to them that this [the Qur'an] is the truth...﴾ *(Qur'an 41:53)*

The phrase "evidence of prophethood" is not mentioned in the Qur'an, but other synonymous terms are used for that like the word "proof". Allah (ﷻ) says:

﴿فَذَٰنِكَ بُرْهَـٰنَانِ مِن رَّبِّكَ﴾ [القصص: ٣٢]

﴿... These are two *Burhāns* [signs, miracles, evidence, proofs] from your Lord...﴾ *(Qur'an 28:32)*

﴿فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ﴾ [الصَّف: ٦]

﴿... But when he [Ahmad i.e. Muhammad] came to them with clear proofs, they said, "This is a plain magic.﴾ *(Qur'an 61:6)*

﴿فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ﴾ [آل عمرَان: ١٨٤]

﴿Then if they reject you [O' Muhammad], so were Messengers rejected before you, who came with *al-Bayyināt* [clear signs, proofs, evidences]...﴾ *(Qur'an 3:184)*

Another term that is used in the Qur'an is "sign":

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ﴾ [فصلت: ٥٣]

﴿We will show them Our Signs in the universe and in their own selves, until it becomes manifest to them that this [the Qur'an] is the truth...﴾ *(Qur'an 41:53)*

Nevertheless, "evidence of prophethood" was used in the writings of some Muslim scholars like 'Abdul Jabbār, Ibn Qutaybiyah, al-Bayhaqi and Abu Na'eem al-Asbahāni. It is the most commonly used term and in Islam has the following characteristics:

1. No one can negate the signs of the Prophets. When Pharaoh gathered the magicians and ordered them to defeat Moses (ﷺ) and efface the evidence of prophethood, they threw their sticks which became snakes. Moses' stick was transformed into an even bigger snake that swallowed all the others. The magicians were convinced that Moses had received a force which was stronger than their magic, and they believed in him. They said to Pharaoh:

﴿قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا﴾ [طه: ٧٢]

﴿We prefer you not over what have come to us of the clear signs and to Him [Allah] who created us...﴾ *(Qur'an 20:72)*

2. The evidence should be restricted to the Prophet only, and no one is able to share that with him.

3. The evidence should not be contradictory because all things that are from Allah do not contradict each other. Allah (ﷻ) says:

﴿وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا﴾

[النساء: ٨٢]

﴿... Had it been from other than Allah, they would surely have found therein many contradictions.﴾ *(Qur'an 4:82)*

4. It is a requirement of the evidence that the Prophet (ﷺ) should not use them to prove his prophethood or to challenge his adversaries to make or give similar evidence. For example, the prophecies told by former Prophets about Muhammad (ﷺ) are evidence that he is a true Prophet though he was not using these prophecies at the time they were told. Also there were numerous signs that were witnessed by his companions like the blessing of the food, the water springing from his fingers and the rain coming after his invocation.

5. They should be extraordinary events that cannot be achieved or opposed by non-Prophets.

6. They should be beyond the reach of those to whom the Prophets were sent; mankind and jinn. The angels are capable to do such things but they are sent only to Prophets and do not challenge mankind or the jinn. Allah (ﷻ) says:

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾ [الإسراء: ٨٨]

﴿Say, "If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."﴾ *(Qur'an 17:88)*

The signs of the Prophet lead to the knowledge that the ones who show such evidences are true prophets. This knowledge about the authenticity of prophethood has two characteristics that add more certainty to it.

1. Absolute certainty

This means it is knowledge of absolutely convincing evidence. Al-Amdi explained, "Proving truthfulness can be by showing miracles by the one who claims prophethood in such a manner that good sense accepts them and submits thereto. For example, one man says, 'I am a Messenger and my sign is that I can do many things that you cannot even if you helped each other.' Then he does such things as bring the dead back to life, cure the leper, give sight to the one who is born blind, split the sea and transform a stick into a snake. If all these signs are realised at the same time of his call, every one who has good sense should follow him and be convinced that he is telling the truth."

2. Inevitability

Al-Amdi said, "It is necessary for every sensible man to recognize as truthful the one who challenges others by prophethood when his claim is accompanied by extraordinary miracles." This necessary and certain knowledge about the truthfulness of a claim of prophethood made by the one who has shown clear evidence is obtained by a means that leads others to certainty who have not seen the evidence of the same degree as those who have seen them. The means leading to being convinced are the following:

General verified transmitted information

This evidence was transmitted from one generation to another by people more often than many of the Shari'ah rules. A small group did transmit the rules about such things as the prostration of forgetfulness and the minimum quantity of property accountable to payment of obligatory poor tax. However most of the signs of the Prophet (ﷺ) were witnessed by large groups of people. They saw

such events as him blessing a small quantity of food that increased to satisfy a whole army and water springing from his fingers during the days of the battles of Tabook, the Ditch, Khaybar and Hudaybiyah. They also spread more widely than the news of kings and nations that usually have a greater chance to be diffused.

Special verified transmitted information

An example of this is the transmission among the scholars of the traditions of the Prophet (ﷺ). They are mostly interested in the Prophet's biography and information. They are so accurate that they have written whole books about the narrators of the Prophet's sayings, and they are all in agreement about the evidence.

Moral verified transmitted information

This means that the people have a common knowledge about stories or reports about a single subject. For example, everyone knew about the bravery of 'Antarah, the generosity of Hâtim at-Tâ'ee, the clemency of al-Ahnaf, the justice of 'Umar ibn al-Khattâb (رضي الله عنه) and the asceticism of al-Hasan al-Basri. The great number of stories narrated results in a basic knowledge that the concerned person had the quality attributed to him although the individual stories may not have the same effect. It is well known that the signs of Muhammad's Prophethood were many times greater than the stories told about any of the persons above and that the narrators were more reliable.

Admitting and believing

These signs and evidences were witnessed by thousands of people who later narrated them to others who were not present at the time. Then the narrators would trust each other about transmitting the evidence. The ancestors were more accurate and more reliable because they had received the Prophet's saying: "Whoever intentionally tells lies about me shall have his seat in Hell." That is

why they agreed to transmit the evidence of prophethood with the objective of also providing certainty about their truthfulness.

The narration of different groups of scholars

The various factions of scholars have successively narrated great numbers of signs and evidence. The books of Qur'anic exegesis, Hadith (Prophet's tradition), biographies and battles, history and jurisprudence and theology are full of them. It is taken for granted that the narration of each of these groups suffices as a source of certain knowledge let alone their unanimity.

The books about the evidence of prophethood

The scholars have compiled many books about the evidence of prophethood. These scholars include al-Bayhaqi, Abu Na'eem al-Asbahâni, Ibn Qutyabah, and Abu al-Faraj ibn al-Jauzi Qâdi Ayyâd. Some of these scholars made distinctions between the Hadiths narrated in the authentic volumes (Bukhari and Muslim) and the volumes of others like al-Bayhaqi and Ibn al-Jauzi. Other scholars mentioned the chains of transmission and discussed them. There are also scholars who refer to the narrators without mentioning the chain of transmission and those who use other means to prove the authenticity of transmissions. These scholars include Qadi 'Abdul Jabbâr, al-Mâwardi, al-Jâhidh and others.

The Muslim theologians disagreed about the classification of the Prophet Muhammad's signs. 'Ali ibn Rabân at-Ṭabari, the first who made such a classification, compiled the testimonials and criteria of lessons, as he called them, in ten groups.

1. The Prophet's call for Islamic Monotheism
2. His biography, Sunnah and Shari'ah (law)
3. The signs shown by him and witnessed by his Companions.

4. Telling about the unseen that came true during his life.
5. His prophecies about events that came true after his death.
6. His Holy Book
7. Dominating the other nations.
8. The narrators of his news are the best of people.
9. He is the last of the Prophets and had he not been sent, the former Prophets' prophecies about him would have been false.
10. Previous Prophets have predicted his mission.

Sa'eed ibn Ḥasan al-Askandari in his book about this issue was satisfied that the prophecies were enough evidence to establish prophethood. In his book *The Evidence of Prophethood*, Abu Na'eem mentioned these five proofs:

1. The biography of the Prophet (ﷺ)
2. His miracles
3. The glad tidings
4. His morals and conduct
5. The miracles of his Companions

Abu al-Baqâ' Ṣâliḥ ibn al-Hussayn al-Ja'fari based the prophethood of Muhammad (ﷺ) on three principles:

1. His claim of Prophethood
2. He challenged the adversaries with strong miracles.
3. The statements made by former Prophets about his Prophethood, his Shari'ah (law) and his nation.

The Qur'anic exegetist al-Qurtubi mentioned four:

1. The Prophet's biography and conduct

2. The Qur'an

3. The miracles

4. The miracles of his Companions and followers

Qâḍi 'Abdul Jabbâr was satisfied that the Qur'an and the miracles were sufficient evidence of the authenticity of the prophethood of Muhammad (ﷺ). Al-Ayji mentioned four proofs:

1. His claim of prophethood and miracles including the Qur'an

2. His personality before Revelation

3. The Prophecies

4. The perfection of the practical and theoretical power of his people by the wisdom, knowledge and faith contained in his message and in such a way that made it superior to the other religions.

Al-Mâwardi mentioned five:

1. The Holy Qur'an

2. The miracles

3. The Prophecies

4. The Prophet's biography

5. The Prophet's morals and conduct

Al-Aluci mentioned three:

1. The Holy Qur'an

2. The miracles

3. The Prophecies

Raḥmatullâh mentioned six:

1. The Prophet's miracles

2. His morals and attributes

3. His Shari'ah (law)

4. His appearance among atheists and the rapid spread of his religion within a short period.

5. His advent at a time when mankind needed him more than ever.

6. The prophecies made by former Prophets about him.

This difference in classifying the Prophet's evidence is partly due to the different purposes of the authors themselves. Is the purpose of the book to answer dissenting opinions? For example Raḥmatullâh and al-Ja'far wrote their books in answer to the Christians. Were the books compiled with the purpose of proving the prophethood by using knowledge and experience from the books of the Jews and the Christians and rendering a service to Islam? Sa'eed ibn Ḥasan al-Askandari did that. Are the books compiled by the famous theologians like Qâḍi 'Abdul Jabbâr and al-Ayji? The difference is also due to the classification of the miracles and whether to consider the Qur'an as a miracle by itself and not under any other category.

The classification made by al-Mâwardi is considered the best one and was the one adopted by Ibn Taymiyah in his great encyclopaedia *The Right Answer*. This classification considers the Qur'an as an independent miracle because it is the strongest, most miraculous and the one that will last until the Day of Resurrection. This classification also contains the various evidence, signs and proofs of the prophethood of Muhammad (ﷺ). The evidence according to the classification of al-Mâwardi will be examined in the following pages.

The First Theme:
The Holy Qur'an

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾ [الإسراء: ٨٨]

﴿Say, "If the mankind and the jinn were to come together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."﴾

(Qur'an 17:88)

The Holy Qur'an is the greatest verification of the prophethood of Muhammad (ﷺ). It is the strongest proof and most specific sign for four reasons that had never come together in any other miracle or evidence of prophethood in the history of religion and humanity. First of all, it contains the claimed Revelation and the miraculous proof of the prophethood. Ibn Khaldoon said, "The greatest, clearest and most honourable evidence is the Holy Qur'an which was revealed to our Prophet Muhammad (ﷺ). In most cases, the miracles are different from the Revelation received by the Prophet (ﷺ). Then the miracle comes to confirm that, and he is truthful. Qur'an is the claimed Revelation and the miracle itself that needs no other proof from Revelation like the other miracles. It is the clearest evidence where the sign and witness are united, and this is the meaning of the Prophet's saying: 'Every Prophet was given signs which the people have believed, but I was given a Revelation that Allah (ﷻ) revealed to me and I hope that on the Day of Resurrection my followers will be the greatest in number, as compared to those of the other Prophets.' (Bukhari, The Merits of the Qur'an, Revelation) That is to say when the miracle is so clear, so strong, and it is (in itself) the Revelation, it has a greater chance to be believed."

The miracles of the former Prophets overpowered certain classes like the magicians at the time of Moses and the doctors at the time of Jesus. However the Holy Qur'an overpowered a whole nation including eloquent orators, poets and all. The miracle is also sent to each people according to their capacity of understanding. The miracles sent to the Children of Israel addressed their senses only, because they were known to be uncultured and uneducated. There is nothing recorded in history about a famous philosophy or a renowned literary work from them. However the Qur'an was sent to the most eloquent people who had produced remarkable literary works, and that is why they were sent a miracle suitable to their understanding and which they would know by their natural astuteness. Lastly the miracle of the Qur'an is eternal and more apt to spread world wide and that is why it is a strong proof and more truthful.

The Qur'an proves the prophethood of Muhammad (ﷺ) with certainty in two ways:

1. As a whole

The first way encompasses the knowledge that Muhammad (ﷺ) lived in Makkah, then left for Madeenah, declared the prophethood, received the Qur'an in Revelation, made it the proof of his prophethood and challenged the Arabs who were known for their eloquence. All these matters are known with certainty and need no proof.

The Arabs and non-Arabs failed to answer the Prophet's challenge to contradict the Qur'an or produce a similar work. That challenge took a regressive form rather that a progressive one in order to show sarcasm and prove that what they had been asked to do was beyond their reach. The challenge started by asking them to produce a book similar to the whole Qur'an.

﴿أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾﴾ [الطُّور: ٣٣-٣٤]

﴿Or do they say, "He [Muhammad] has forged it [this Qur'an]?" Nay! They believe not! Let them then produce a recital like unto it [the Qur'an] if they are truthful.﴾

(Qur'an 52:33-34)

Then, that challenge was lessened only to ten *Soorahs* (chapter of the Qur'an).

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾﴾ [هُود: ١٣]

﴿Or they say, "He [Prophet Muhammad] forged it [the Qur'an]." Say, "Bring you then ten forged *Soorahs* [chapters] like unto it, and call whosoever you can, other than Allah [to your help], if you speak the truth."﴾

(Qur'an 11:13)

Finally the challenge was again lessened to only one *Soorah*.

﴿وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾﴾ [يُونس: ٣٧-٣٨]

﴿And this Qur'an is not such as could ever be produced by other than Allah [Lord of the heavens and the earth], but it is a confirmation of [the Revelation] which was before it [i.e. the *Tawrat* (Torah), and the *Injeel* (Gospel)], and of full explanation of the Book [I.e. laws, decreed for mankind] —

wherein there is no doubt — from the Lord of the *'Ālameen* [mankind, jinn and all that exists]. Or do they say, "He [Muhammad] has forged it?" say, "Bring then a *Soorah* [chapter] like unto it, and call upon whomsoever you can besides Allah, if you are truthful."﴾ *(Qur'an 10:37-38)*

The Qur'an mentions with certainty that they will fail to answer the challenge not only during their times but even in the future.

﴿فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾﴾ [البَقَرَة: ٢٤]

﴿But if you do it not, and you can never do it, then fear the Fire [Hell] whose fuel is men and stones, prepared for the disbelievers.﴾ *(Qur'an 2:24)*

It also confirms that they cannot answer the challenge by calling on their supporters or even seeking the help of the jinn.

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾ [الإسرَاء: ٨٨]

﴿Say, "If the mankind and the jinn were to come together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."﴾

(Qur'an 17:88)

Since that challenge is obvious and known with certainty, then it proves that the Qur'an is clear evidence of prophethood. Qādi 'Abdul Jabbār said, "The Prophet Muhammad (ﷺ) challenged his people with the Qur'an and made it the evidence of his prophethood that made them oblige to follow, obey and submit to him; abandoning the life of comfort and luxuries to bear the heavy burden. The Arabs

were known for eloquence, they had their own way of disdain and pride, and they were ready to make all efforts to remain leaders instead of following a new leader and submitting to him. That is why they attempted with all the means they knew to prove that Muhammad (ﷺ) was a false Prophet. However, they ultimately surrendered and failed to produce anything similar to the Qur'an, and this is a strong proof that it is from Allah (ﷻ) as clear evidence of Muhammad's prophethood.

2. The Details

The second way the Qur'an proves his prophethood is through studying and learning about it. This is possible only for those who can study and understand the Qur'an. Such a study reveals many aspects of the miracles of the Qur'an that cover all the branches of human knowledge. Those aspects can be summarised:

2.1. The miracles of eloquence and style

First of all, the Qur'an is a miracle of eloquence and style. This includes the eloquence of the Qur'an's expressions in two aspects: purity of language and impressiveness. There is also the eloquence of the Qur'an in regards to meaning and this is obvious in different three aspects. In the fist, the meaning is clear from the word itself.

Second, the wording gives the exact meaning. Any addition or any omission would reduce the eloquence and not serve the meaning. That is obvious in the Arabs' saying: "the killing stops killing" and what Allah (ﷻ) says in this verse.

﴿وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ﴾ [البقرة: ١٧٩]

﴿And there is [a saving of] life for you in *Qisâs* [the law of

Equality in punishment of murder]...﴾ *(Qur'an* ... *An Al-*
2:179)

Third, the Qur'an also expresses many concepts in ..., of ...

The composition of the Qur'an is excelle... but ...just a few words. ...ent and obvious in that ...asure is balanced and not inconsistent, and if a word is taken from its place, and then the whole Arabic language is searched for a better substitute, it will not be found. Allah (ﷻ) says:

﴿الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ١﴾

[هُود: ١]

﴾[This is] a Book, the Verses whereof are perfected [in every sphere of knowledge], and then explained in detail from one [Allah] Who is All-Wise, All-Acquainted [with all things].﴿

(Qur'an 11:1)

Then there is the artistic imagery that is found in the Qur'an. This is a new aspect of the Qur'an's miraculous eloquence revealed by Sayyid Qutb. He studied the general principles of the artistical and esthetical qualities of the Qur'an that are materialised in imagery that he considered the preferred instrument in the style of the Qur'an and the first rule of its eloquence. It expresses in an imaginary image the mental meaning, the psychological state, the tangible incident, the visible spectacle, the human model and man's nature. Then that image is promoted and given life or renewable movement, thus the mental meaning becomes a movement, the psychological state becomes a spectacle, the human model becomes a living person and man's nature becomes visible. The listener forgets that he listens to a recital and imagines himself in front of the spectacle that is being presented or an incident taking place in front of one's eyes. The miraculous aspect of the artistical imagery in the Qur'an is that its instrument is the inanimate word and not the expressive persons, the colours or the accompanying music.

Equality in punishment of murder]...﴾ *(Qur'an 2:179)*

Third, the Qur'an also expresses many concepts in just a few words.

The composition of the Qur'an is excellent and obvious in that the Qur'anic speech is harmonious, the measure is balanced and not inconsistent, and if a word is taken from its place, and then the whole Arabic language is searched for a better substitute, it will not be found. Allah (ﷻ) says:

﴿الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ١﴾

[هُود: ١]

﴿[This is] a Book, the Verses whereof are perfected [in every sphere of knowledge], and then explained in detail from one [Allah] Who is All-Wise, All-Acquainted [with all things].﴾

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2. 2. Historical events

The Qur'an also is a miracle of information. A study of the Qur'an reveals that the Qur'an narrates in extremely precise detail the stories of the former nations and their stands vis-à-vis their Prophets. It also mentions the biographies of these Prophets and the reactions of their nations. This information was not mentioned in the Bible and includes the stories of Hood, Saleh and Shu'ayb (peace be upon them). Some of the stories may have been mentioned in the Bible in brief, but then they are shown in the Qur'an in full detail. The Qur'an also reveals information about the unseen. It gives details about the creation of the universe, Adam, the angels, and the jinn devils. It also describes the Hereafter, recompense, reward and punishment, Paradise and Hell, bliss and torment in a way that has no other Holy Book has.

The Qur'an also gives certain prophecies. It told of events of the unseen that have come true just as mentioned in the Qur'an. Allah (ﷻ) says:

﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَ﴾ [الروم: ٢-٤]

(The Romans have been defeated. In the nearest land [Syria, Iraq, Jordan, and Palestine], and they, after their defeat, will be victorious. Within three to nine years. The matter, before and after [these events] is only with Allah...) *(Qur'an 30:2-4)*

Seven years later, the Romans defeated the Persians. Allah also says:

﴿قُلۡ إِن كَانَتۡ لَكُمُ ٱلدَّارُ ٱلۡأٓخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ۝٩٤ وَلَن يَتَمَنَّوۡهُ أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ۝٩٥﴾ [البقرة: ٩٤-٩٥]

(Say to [them], "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent before them [i.e. what they have done]. And Allah is All-Aware of the *Dhalimoon* [polytheists and wrong-doers].) *(Qur'an 2:94-95)*

The Jews were very keen to belie Muhammad and claimed that (ﷺ) were on the right path. However they did not show any longing for death in order to meet Allah and obtain the reward in Paradise as they alleged. Allah (ﷻ) said about al-Waleed ibn al-Mugheerah:

﴿سَأُصۡلِيهِ سَقَرَ ۝٢٦ وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ۝٢٧ لَا تُبۡقِي وَلَا تَذَرُ ۝٢٨﴾ [المدثر: ٢٦-٢٨]

(I will cast him unto Hell-fire. And what will make you know [exactly] what Hell-fire is? It spares not [any sinner], nor does it leave [anything unburned]!) *(Qur'an 74:26-28)*

He (ﷻ) said about Abu Lahab:

﴿تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ۝١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ۝٢ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ۝٣﴾ [المسد: ١-٣]

(Perish the two hands of Abu Lahab [an uncle of the Prophet] and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames!) *(Qur'an 111:1-3)*

Both of these men died unbelievers. These men would have only had to say the testimony of faith, even without meaning it, to have embarrassed the Prophet and contradicted the verse.

2.3. The miracle of legislation

The Qur'anic legislation is miraculous in that it is an easy one that is compatible with the human natural disposition and is a general balance of human life valid for every time and every place. That makes the Qur'an also a proof that the prophethood of Muhammad (ﷺ) is the last one. The miracle of legislation in the Qur'an is based on moderation. The Christians say that Moses came with justice and Jesus came with clemency, but the legislation of the Qur'an is mid-way between the two: it enjoins justice and encourages forgiveness. Allah (ﷻ) says:

﴿The recompense of an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah...﴾ *(Qur'an 42:40)*

That is why it is said Moses came with glorification of Allah and Jesus came with beauty and that Muhammad was sent with perfection. For example, the perfection of the Islamic doctrine is made known in that it combines ease, leniency, forgiveness, and good morals with strictness, jihad, and establishing the laws.

In addition to its moderation, the miracle of legislation in Islam has more aspects. For example, it is flexible. The Qur'anic legislation is based on general legislative rules that are to be followed and that can be implemented at any place and in any time. The rule of consultation for instance states: "And who conduct their affairs by mutual consultation." The Qur'an calls for its implementation but did not determine a specific form for that. There are also other such rules like "necessities may make permissible what is prohibited", and "to gain benefits and avoid harms (to administer justice between the people)".

The legislation of the Qur'an is also comprehensive. Allah (ﷻ) says:

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ [النحل: ٨٩]

﴿And We have sent down to you the Book [the Qur'an] as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves [to Allah as Muslims].﴾ *(Qur'an 16:89)*

The Islamic legislation covers all the affairs of life: morals and conducts, man's relation with his Lord, his knowledge, work, livelihood, political systems, war, and economy. When compared to other laws, it has the privilege of organising worship and morals. When compared to the other religions, the Islamic legislation is outstanding in that it is more comprehensive than all other social groups in the full sense of the terms of politics, economics and sociology. It is not possible in this book to recite all the Qur'anic verses addressing these aspects of the human life, but there is a comprehensive verse to help illustrate this. Allah (ﷻ) says:

﴿۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾﴾

[النحل: ٩٠]

﴿Verily, Allah enjoins *al-'Adl* [i.e. justice and worshipping none but Allah Alone — Islamic Monotheism] and *al-Ihsân* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways of the Prophet) in a perfect manner], and giving [help] to Kith and Kin [i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help], and forbids *al-Fahshâ* [i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to

tell lies, to give false witness, to kill a life without right], and *al-Munkar* [i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds], and *al-Baghy* [i.e. all kinds of oppression]. He admonishes you, that you may take heed.﴾ *(Qur'an 16:90)*

This Qur'anic verse encompasses the legislation of political affairs, moral and social matters and the economy.

The Qur'anic legislation is easy to follow. Since all the laws and commands are for the benefit of man, the differences between people such as the various levels of mentalities, weakness and disability are taken into account. Therefore, the most important characteristic of these laws and commands is its easiness that made it possible for all the people to adhere to them and live under them. The aspects of easiness include the ease of understanding the commandments and the ease of performing those commandments. The legislative commands are so easy that an illiterate man can understand and follow them. As for performance, it is also so easy. The prayer is only seventeen *Rak'ahs* per day which can be performed in any place even during travel. The *Zakah* (poor-due) is a small amount from the surplus of property. Fasting is but one month per year and during the daylight hours only (practically fifteen whole days). Hajj (Pilgrimage) is performed once in a lifetime and only for those who are capable of it.

The easiness of the Islamic laws and commands is not limited to the way of performance but also includes exemptions given to weak people and others of temporary or permanent disability. In some cases, exemptions may include all the commands except the prayer. This is in the case of a poor, weak person who can neither fast nor pay *Zakah* nor go for Hajj. Such a person can perform prayer in the most comfortable way for him, even while sitting, sleeping or by moving his head or just a finger.

2.4. The intellectual miracle

The intellectual miracle of the Qur'an is obvious in that it addresses the intelligence in a way that calls for thinking and understanding; joining these two to emotions and feelings to guide mankind to happiness in this world and in the Hereafter. It made clear to mankind what they disputed about and established proofs and evidence of the authentic faiths. It also calls for mankind to reject all that does not conform to intelligence. That is why Islam encourages the thinking process that leads to Islam.

Some of the Muslim thinkers like Muhammad 'Abdu believe that the Qur'an was sent when the human community became mature enough to receive it and was back on the Right Path. Since the Qur'an addresses the mind with the objective to establish certainty in knowledge on a true method as an important introduction to establish certainty in belief, there are some principles to which the Qur'an draws attention in order to establish certainty of belief. One, man should not accept in his mind matters that are not proved to be true and should not establish his faith on illusion. Two, he should not establish his judgement or belief on his own desire or on assumption. Three, he should not pretend knowledge of things that he does not know.

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾ [الإسراء: ٣٦]

﴿And follow not [O' man i.e., say not, or do not or witness not] that of which you have no knowledge...﴾

(Qur'an 17:36)

Lastly, he should not insist to stick to his opinion if it proves to be false. All these principles are implemented on the structure of the Qur'anic text which is miraculously different from the other holy and ordinary texts. There are three elements that constitute the core of its addressing the mind.

The first element is that there is no differences or contradictions in the Qur'an and that has been claimed in the Book itself. This made it a proof that the Qur'an has a divine source. Allah (ﷻ) says:

﴿وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا﴾

[النساء: ٨٢]

﴿... Had it been from other than Allah, they would surely have found therein many a contradiction.﴾ *(Qur'an 4:82)*

According to Qāḍi 'Abdul Jabbār this element also includes that the Qur'an is free from contradiction and difference in regards to word, meaning and significance. Whoever says that the Qur'an is contradictory lacks knowledge and contemplation. Abu Ḥashim al-Jibā'i said, "Being free from difference and contradiction, the Qur'an is truly from Allah (ﷻ) because these qualities are not known in the human speech."

These are different ways used by the Qur'an to convince the reader of the truth. It takes the reader down a path of intellectual reasoning to arrive at certain proofs. First there is a Qur'anic balance between reason and parables in order to reveal facts and to know the ways to know similarity and difference. Allah (ﷻ) says:

﴿أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾﴾

[القلم: ٣٥-٣٦]

﴿Shall We then treat the Muslims [believers of Islamic Monotheism, doers of righteous deeds] like the *Mujrimoon* [criminals, polytheists and disbelievers, etc.]? What is the matter with you? How judge you?﴾ *(Qur'an 68:35-36)*

Next, there is showing the truth by reasoning through precedence and comparison. This means to confirm a statement or a

quality of something on the basis that it has been confirmed previously or that it resembles something that has already been proven. The Qur'an has proved Resurrection in that way in the following verse:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

[يس: ٧٨-٧٩]

﴿And he puts forth for Us a parable, and forgets his own creation. He says, "Who will give life to these bones after they are rotten and have become dust?" Say [O' Muhammad], "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾ *(Qur'an 36:78-79)*

The Qur'an also used a method of referring to the obvious in regards to the divine qualities. It confirms for Allah (ﷻ) all the perfection that is possible for man and deems Him far above any defect confirmed for man. The polytheists once said that Allah (ﷻ) has daughters when at the same time they hated having daughters. The Qur'an says:

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾﴾

[النجم: ١٩-٢١]

﴿Have you then considered *al-Lāt* and *al-'Uzzā* [two idols of the pagan Arabs]. And *Manāt* [another idol of the pagan Arabs], the other third? Is it for you the males and for Him the females?﴾ *(Qur'an 53:19-21)*

The Qur'an also uses this method to prove the Oneness of Allah. Allah (ﷻ) says:

﴿ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ﴾ [الرُّوم: ٢٨]

﴿He sets forth for you a parable from your ownselves: Do you have partners among those whom your right hands possess [i.e. your slaves] to share as equals in the wealth We have bestowed on you whom you fear as you fear each other...?﴾ *(Qur'an 30:28)*

The man among them did not accept to have his slave as an equal partner in his wealth, so then how could man accept the idea that the created slave is partner to Allah in godship and the right of worship?

The Qur'an uses deduction as well. Whoever knows that one thing is necessary for the realisation of another then uses the result to prove the original thing. This is clear in the following Qur'anic verse:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾﴾ [الطُّور: ٣٥]

﴿Were they created by nothing? Or were they themselves the creators?﴾ *(Qur'an 52:35)*

Everyone of sound reason must acknowledge that things cannot happen by themselves and without someone responsible.

The Qur'an contains a lot knowledge, theories and topics. Some theorists consider this principle an independent miracle of the Qur'an. Al-Māwardi said, "The fifth miracle of the Qur'an is that the knowledge contained in it cannot be found in a human being, so it cannot be but from Allah (ﷻ) Who encompasses all things in knowledge." Nevertheless it is classified under the intellectual miracles because in order to make use of the knowledge contained in

Qur'anic text, one needs to make an intellectual effort to deduce them. After that the specialists in every branch of knowledge can refer to them to deduce their principles. The theologians based their opinions in *Tawheed* (Monotheism) on what Allah (ﷻ) says:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾﴾ [آل عِمرَان: ١٩٠]

﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ *(Qur'an 3:190)*

They also depended on the Qur'an in regards to the creation, resurrection and the need to contemplate to understand the reality of the world. The linguists and grammarians compiled their books while deriving the rules from the Qur'an.

The knowledge contained in the Qur'an is not limited to religious knowledge but covers other branches of knowledge like medicine, geometry, algebra, agriculture, astrology and others. Al-Ghazāli says that the Qur'an is the source of all the branches of knowledge. In addition to medicine, astrology, anatomy, physiology and magic, he mentions the knowledge of people in the past and others that are either undiscovered or are beyond mankind's capacity of understanding.

Al-Ghazāli said, "All the branches of knowledge that we have mentioned and those we have not mentioned are coming out of one of Allah's seas of knowledge which are endless. If the sea was ink for writing the words of Allah, the sea would be exhausted before the words of Allah were finished. It is among Allah's acts to cause people to fall sick and to cure them. Allah (ﷻ) says in the story of Ibraheem (ﷺ):

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾ [الشُّعَرَاء: ٨٠]

﴿And when I am ill, it is He Who cures me.﴾ *(Qur'an 26:80)*

This act is known only to those who know medicine and the reasons of curing perfectly well."

Al-Ghazâli continued, "Among His acts also is the knowledge of the sun and the moon. Allah describes them in the following verses:

﴿ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ﴿٥﴾﴾ [الرَّحمٰن: ٥]

﴿The sun and the moon run on their fixed courses [exactly] calculated with measured out stages for each [for reckoning].﴾ *(Qur'an 55:5)*

﴿وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ﴾ [يُونس: ٥]

﴿... And measured out for it stages that you might know the number of years and the reckoning...﴾ *(Qur'an 10:5)*

﴿وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾﴾ [القِيَامَة: ٨-٩]

﴿And the moon will be eclipsed. And the sun and the moon will be joined together [by going one into the other or folded up or deprived of their light].﴾ *(Qur'an 75:8-9)*

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾

[يَس: ٣٨]

﴿And the sun runs on its fixed course for a term [appointed]. That is the Decree of the Almighty, the All-Knowing.﴾

(Qur'an 36:38)

Nobody understands the operation of the sun and the moon, their eclipse and the alternation of day and night except those who are

specialised in astronomy. Furthermore nobody else except those who know physiology, the number of the body's internal and external organs, their kinds and functions can understand the meaning of Allah's words.

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾﴾

[الانفطار: ٧-٨]

﴿O' man! What has made you careless about your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together.﴾ *(Qur'an 82:6-8)*

The Qur'an mentioned that knowledge in different locations. Anatomy is an old science that was studied by ancient generations. The Qur'an contains all the sciences of the older generations and of the newer ones." Al-Ghazâli then ends his introduction with the advice, "So contemplate the Qur'an and search this knowledge in order that you come to understand the knowledge of the past and the future. Study it to understand the whole and the detail of it."

As-Suyooti said, "The Qur'an encompasses every branch of knowledge, the wonders of creatures and the dominion of the heaven and the earth." Depending on his viewpoint the Qur'an's law is suited for the illiterate Arabs. Ash-Shâtibi opposed the opinions of as-Suyooti and al-Ghazâli. He said, "Many people go beyond the limit in their claims for the Qur'an by saying that it is the source of all the branches of knowledge both in the past and in the future including physics mathematics, geometry, and logic and this is not correct." Then he interprets the following two verses, that obviously show that the Qur'an contains all the principles of knowledge.

﴿مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ﴾ [الأنعام: ٣٨]

﴿...We have neglected nothing in the Book...﴾ *(Qur'an 6:38)*

He says that the first verse means only the things that concern worship and obligations.

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ﴾ [النحل: ٨٩]

He says that the "Book" here means the "Preserved Tablet."

> ﴿... And We have sent down to you the book [the Qur'an] as an exposition of everything...﴾ *(Qur'an 16:89)*

However ash-Shâtibi's restricting the knowledge of the Qur'an to commands, worship and what the Arabs know has no strong proof from common sense or reality if the following points are taken into account.

1. The Qur'an is not intended only for the Arabs, but for all mankind. Thus the miracle of its address is that the illiterate man can understand the commands and legislation, but the literate man can find in it suitable knowledge that suits his intelligence and helps him believe in it. Had the Qur'an been intended only for the illiterate Arabs, the contemporary scholars would have not accepted it. On the contrary, they now follow it because it conforms to the contemporary sciences.

2. The three objectives of the Qur'an (Monotheism-Narration-Information) are not limited only to command and worship but also include other matters relevant to man, the universe and life. If the two verses: "We have neglected nothing in the Book..." and "We have sent down to you the Book as an exposition of everything..." are applicable to commands and worship that does not mean that the Qur'an has neglected other aspects which are very essential to man's religious, economic and social life. This is not reasonable.

3. The reality of the Muslims reveals that they became the pioneers of mankind and more advanced them in the fields of science, culture, sociology and architecture when they made the Qur'an their practical constitution and guide in life.

4. The total number of verses dealing with commands and legislation is one hundred and fifty, whereas the number of those dealing with knowledge and sciences is seven hundred and fifty verses. Has the Qur'an then been sent to clarify the first group of verses and to neglect the bigger one?

5. The Qur'an is the last of the divine Books, and this entails that it should comprise the instruments to make decisions in regards to every change in human life. No doubt, one of these instruments is cognitive development and scientific progress. This means that realising the status of the Qur'an as a true reference depends on whether it contains the basis and principles to answer man's questions relating to branches of knowledge and science still to come.

The various aspects of the Qur'an's miracles are not limited to eloquence, information, intellectual and legislative aspects but there is also another aspect pertaining to the inner effect left in the heart of the Muslim while reciting the Qur'an or listening to it. Nevertheless it is not practical to discuss this matter because it differs from one person to another. Furthermore this only pertains to believers and does affect those who oppose it.

2.5. The scientific miracle

The present time is completely different from the past times. Therefore it is necessary to have a new face of the Qur'anic miracles that suits today's mentality and constitutes a convincing proof for contemporary man. However, the failure of the ancestors to challenge or imitate the Qur'an should suffice contemporary man. At-Tabari says, "Since the Qur'an's evidence and challenge are eternal, the miracles are there at any time and the challenge is for every generation."

The scientific miracle of the Qur'an suits the nature of our time which is characterised by scientific achievement to such an extent that science has now become one of the strongest pillars of survival and the most effective weapon in today's struggle. The subjects of the Qur'an's scientific miracle include astronomy, medicine, geology, botany, zoology, biology, economics, commerce, history, civilisation, maritime studies and more. It is now confirmed that "the Qur'an does not contain any statement that can be scientifically criticised today" according to the witness of Maurice Bucaille who is the author of *The Qur'an, Bible and Science*. Another author states, "Muhammad (ﷺ) has left for the world a Book which is the sign of eloquence and the record of morals. A Holy Book in which there is no contradiction with contemporary scientific discoveries and natural rules. There is no recent scientific fact that contradicts the basis of Islam. Coherence between the teachings of the Holy Qur'an and the natural laws is complete." (Ahmed Izzet, *Religion and Science*, p. 24) In his encyclopaedia *The Grand Religions*, the religious historian Ninion Smart says that Islam and science support each other and that there is no contradiction between the two.

These non-Muslim scholars reached these results by help of the scientific comparison between the Qur'anic texts and modern science's facts in addition to the reliability of the Qur'anic texts revealed to Muhammad (ﷺ). These scholars have subjected the Qur'anic texts to the criteria of the science of texts, history and criticism. Rodi Bart said, "We apply here on Islam, its history and the other Arabic books that we work with the same criterion of criticism we apply on the history of our thoughts and the registered sources of our world." They concluded that the Qur'an was protected from alteration and change and that its present text is the same as that recited by the Prophet Muhammad (ﷺ) to his Companions. Noldeka said, "The Qur'an's text is in the most perfect form." Le Blox said, "The Qur'an is, today, the only divine Book in which there is no

alteration." Maurice Bucaille said, "The Qur'an's text witnessed no alteration from the time of its revelation to Muhammad (ﷺ) until our day." Blashire said, "All the teachings and commands received by Muhammad (ﷺ) were from Allah Who stated them in a Preserved Tablet." That is what led a Christian philosopher to admit that: "Islam is the only documented religion through which the other religions are documented."

It is doubtless then that this absolute reliability in the authenticity of the successive transmission of the Qur'an is attributed to one aspect of the Qur'an's miracles: the protection of it that Allah (ﷻ) took upon Himself. He (ﷻ) says:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾﴾ [الحجر: ٩]

﴿Verily, We it is We Who have sent down the *Dhikr* [i.e. the Qur'an] and surely, We will guard it [from corruption].﴾

(Qur'an 15:9)

This miracle of protection is reflected in collecting the Qur'an in the heart of the Prophet (ﷺ). Allah (ﷻ) says:

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾﴾ [القيامة: ١٦-١٨]

﴿Move not your tongue concerning [the Qur'an, O' Muhammad] to make haste therewith. It is for Us to collect it and to give you [O' Muhammad] the ability to recite it [the Qur'an]. And when We have recited it to you [O' Muhammad] through Jibreel [Gabriel], then follow its recital.﴾ *(Qur'an 75:16-18)*

Then this protection extends to include protection against forgetfulness.

﴿سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦﴾ [الأعلى: ٦]

﴿We shall make you to recite [the Qur'an], so you [O' Muhammad] shall not forget [it],﴾ *(Qur'an 87:6)*

Also Allah made it easy for the Muslim to learn by heart and to recite.

﴿وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ۝١٧﴾ [القمر: ١٧]

﴿And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember [or receive admonition]?﴾ *(Qur'an 54:17)*

Before the Prophet's death, Jibreel (عليه السلام) revised the whole Qur'an twice for the Prophet (ﷺ). The Holy Qur'an was collected during the time of Abu Bakr as-Siddeeq (رضي الله عنه) from the skins, papers and the date-palm leaves in an unprecedented documentary method. It was later copied over during the time of 'Uthmân ibn 'Affân (رضي الله عنه).

Had it not been for this miracle of protection, the scientific miracle of the Qur'an would not have been revealed. There will be only a few examples discussed in the following pages because the Qur'anic verses dealing with the facts and topics of science are more than seven hundred and fifty verses; not to mention those dealing with economics, politics, social science, psychology, philosophy, history and methods of legislation.

2.5.1. The creation of the universe

In the Qur'an there is not one successive narration about the creation of the world, but various aspects of this process are discussed on different occasions according to the following information.

a) The stages of creation:

﴿ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ﴾ [السجدة: ٤]

﴿Allah it is He Who has created the heavens and the earth, and all that is between them in Six Days...﴾ *(Qur'an 32:4)*

These "six days" actually represent long periods of time and not a literal twenty four hour period because the length of a "day" for Allah (عز وجل) is not the same as our day. Allah (عز وجل) says:

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝٥﴾ [السجدة: ٥]

﴿He manages and regulates [every] affair from the heavens to the earth; then it [affair] will go up to Him, in one Day, the space whereof is a thousand years of your reckoning [i.e. reckoning of our present world's time].﴾ *(Qur'an 32:5)*

﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤﴾ [المعارج: ٤]

﴿The angels and the *Rooh* [Jibreel] ascend to Him in a Day the measure whereof is fifty thousand years.﴾ *(Qur'an 70:4)*

Thus the day of creation cannot be measured in hours, but only as a long period of time.

b) The method of creation:

The Qur'an mentions the summary of two essential phenomena in regards to the creation of the universe. Allah says:

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ﴾ [فصلت: ١١]

﴿Then He rose over [*istawâ*] towards the heaven when it

was smoke...﴾ *(Qur'an 41)*

﴿أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ﴾ [الأنبياء: ٣٠]

﴿Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, and then We parted them? And We have made from water every living thing...﴾ *(Qur'an 21:30)*

The Qur'an refers to a mass of gas and that there was a process of separation of this first unique mass that was joined.

c) The nature of creation:

The Qur'an also alludes to a various number of heavens, earths and universes. Allah (ﷻ) says:

﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ [الزمر: ٧٥]

﴿All the praises and thanks be to Allah, the Lord of the *'Alameen* [mankind, jinn and all that exists].﴾ *(Qur'an 1:2)*

﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ﴾ [الطلاق: ١٢]

﴿It is Allah Who has created seven heavens and of the earth the like thereof [i.e. seven]...﴾ *(Qur'an 65:12)*

Comparing the Qur'anic facts about the process of the creation with the modern scientific facts, the stages of creation of the long periods and the estimated age of the universe (according to scientists 20 billion years) appear to be identical. This is also true about the creation of the universe through a separation known by scientists as the Big Bang Theory. The consistency is clear between the concept of a primary nebula in modern science and the "smoke" in the Qur'an (41:11). Astronomers have proved through their observatories and

mathematical and non-mathematical analyses that our solar group is a very minute entity in this universe. According to Karl Sagan, lecturer of astronomy, we are living on an atom of dust that turns around a monotonous star in the remotest corner of a dark galaxy that swims in space. If by chance we enter that space, the probability of being on or near a planet will be less than 1 times 10 to the thirty-third power, per cent.

2.5.2. Astronomy

The Qur'an contains many clarifications about astronomy including the following facts.

a) General contemplation in heavens:

Allah (ﷻ) says:

﴿ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾ [الرعد: ٢]

﴿Allah is He Who raised the heavens without any pillars that you can see...﴾ *(Qur'an 13:2)*

This is the ruling principle that prevents the heavens from falling on earth; by the balance based on the direct proportion between masses and distances. The further the celestial bodies are from each other, the weaker becomes their attraction force to each other.

b) The nature of the celestial bodies:

The Qur'an makes a distinction between the sun and the moon. Allah (ﷻ) says:

﴿وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾﴾ [نوح: ١٦]

﴿And has made the moon a light therein, and made the sun a lamp?﴾ *(Qur'an 71:16)*

It calls the sun a "lamp" and the moon a "light." It is known that the

sun is a star that produces high heat and light through its internal combustion whereas the moon has no light in itself but reflects the light it receives from the sun.

c) The movement of the sun and the moon:

In the Qur'an it is revealed that the movements of the sun and the moon are in a certain direction and for a certain period of time. Allah (ﷻ) says:

﴿وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ﴾ [الرعد: ٢]

﴿... He has subjected the sun and the moon [to continue going round], each running [its course] for a term appointed...﴾ *(Qur'an 13:2)*

﴿وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨﴾ [يس: ٣٨]

﴿And the sun runs on its fixed course for a term [appointed]. That is the Decree of the Almighty, the All-Knowing.﴾ *(Qur'an 36:38)*

The facts of modern science allow us to prophesy that billions of years from now the solar system will not remain as it is but may disappear like other stars that no longer exist. As for the velocity of the sun, astronomers said that the speed of the sun is nineteen kilometres per second in the direction of a star called "Vega."

d) The positions of the stars:

Allah swore in the Holy Qur'an by the mansions of the stars:

﴿فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦﴾ [الواقعة: ٧٥-٧٦]

﴿So I swear by the positions of the stars. And verily that is indeed a great oath, if you but know.﴾ *(Qur'an 56:75-76)*

To know the secret of the greatness of this oath, we have to see the results of the research of astronomers in relation to the stars up to now. It was decided that our universe contains about 100 billion galaxies and each one in turn is made up of 100 billion stars. So the number of stars is about 10^{22} or one billion trillion stars.

The astronomers were able to estimate the distance from earth to some of the glittering stars. It is measured by light years: the light year is the distance that light travels in one year at its known speed (300,000 Km/second). The nearest star is 10 trillion kilometres away.

The following table contains the distance of some stars from the earth:

Name of the Star	Distance in light-years
Sirius	9
Irocion	11
Al-Tair	17
Vega	27
Arktoros	36
Kapilla	46
Al-Debaran	68
Betelgense	520
Antaris	520
Dhanab	600
Rajil	900

The observatory of Mount Balomar in America helped to photograph galaxies at 300 million light-years using a telescope with a mirror diameter of 200 inches.

2.5.3. The earth

There are various Qur'anic verses that pertain to different aspects of the earth.

a) Water and sea circulation:

Allah (ﷻ) says:

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ﴾ [الزمر: ٢١]

﴿See you not that Allah sends down water [rain] from the sky, and causes it to penetrate the earth [and then makes it to spring up] as water-springs, and afterward thereby produces crops of different colours...﴾ *(Qur'an 39:21)*

﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾﴾ [الرحمٰن: ١٩-٢٠]

﴿He has let loose the two seas [the salt and fresh water] meeting together. Between them is a barrier which none of them can transgress.﴾ *(Qur'an 55:19-20)*

The first Qur'anic verse describes a system of water circulation that hydrology has confirmed as perfect. Water evaporates from oceans by the effect of heat, and then the evaporation goes up and forms clouds which are taken by the wind to different places. Then the rain falls and the water eventually flows back to the oceans and seas and the circle is complete and ready to repeat itself. Of the rain that falls on the dry land, some is absorbed by plants and some of it filters down into the soil to replenish the springs and wells.

As for the barrier referred to in the second verse between the sweet water and the salt water, it is the barrier resulting from the osmotic pressure directed from sweet water towards salt water. This makes river water extend long distances in seawater, but not the reverse. There is also an effect of the law of gravity because the level of seawater is lower than that of river water, and that is why river water runs with force towards the seas.

b) Earth topography:

The formation of the earth is also described in the Holy Qur'an. Allah (ﷻ) says:

﴿وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾ [نوح: ١٩-٢٠]

﴿And Allah has made for you the earth a wide expanse. That you may go about therein in broad roads﴾ *(Qur'an 71:19-20)*

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾﴾ [النبأ: ٦-٧]

﴿Have We not made the earth as a bed and the mountains as pegs?﴾ *(Qur'an 78:6-7)*

These verses are compatible with the geological facts that the earth is formed of a cold, solid and plain crust with winding outcroppings that are the origin of mountain chains. The mountains are protrusions that are attached to the deep layers of the thick crust which is more than 6,000 kilometres deep and in this way act as a stabiliser for the crust.

c) Mineral wealth:

﴿وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ﴾ [الحديد: ٢٥]

﴿... And we brought forth iron wherein is mighty power [in

matters of war], as well as many benefits for mankind...﴾

(Qur'an 57:25)

The "mighty power" mentioned in this verse may be the use of iron in military and civil industries that constitute the tools of economic competition and struggle. It may also be an allusion to the powerful magnetic properties of iron. The temperature of the lower liquid layers of iron is higher than the upper ones, and this causes vertical convection currents. These currents, with the circulation of the earth around its orbit, generate electric current which in turn generates the strong magnetic field of the earth.

d) The atmospheric layers

Modern scientific facts have confirmed some of the atmospheric phenomena that are described in the Qur'an. Allah says:

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ﴾

[الأنعام: ١٢٥]

﴿And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky...﴾ *(Qur'an 6:125)*

It is now certain that the higher a person travels up from the sea level, the quantity of oxygen in the air decreases to such an extent that it may lead to suffocation over heights of more than ten kilometres unless a supply of extra oxygen is provided.

2.5.4. The creation of man

Embryologists and urologists have researched human reproduction and discovered many new facts. An ovum leaves

the ovary and is then fertilised by a spermatozoon that is only one cell (a very small quantity). This spermatic fluid is produced by the testicles and stored in the seminal vesicles and in the Vas deferens that leads ultimately to the urinary tracts. There are various glands along these tracts which add non-fertilising secretions to the seminal fluid. The fertilised ovum then settles in the uterus in the female reproductive system.

After implantation, the embryo starts growing in the form of a morsel of flesh which gradually goes through known stages and forms the skeleton that will be surrounded with the muscles, the nervous system, the circulatory system and other organs. These are exactly the facts (only recently discovered) mentioned in the Holy Qur'an about reproduction. The amazing details of which are examined below.

a) Fertilisation with a very small quantity of fluid:

Allah (ﷻ) says:

﴿خَلَقَ ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾﴾ [النحل: ٤]

﴿He has created man from *Nutfah* [mixed drops of male and female sexual discharge]...﴾ *(Qur'an 16:4)*

﴿أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾﴾ [القيامة: ٣٧]

﴿Was he not a *Nutfah* [mixed male and female sexual discharge] of semen emitted [poured forth]?﴾ *(Qur'an 75:37)*

There is a reference to the safe place (the womb) where this *Nutfah* is kept. The Qur'an says:

﴿ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾﴾ [المؤمنون: ١٣]

﴿Thereafter We made him [the offspring of Adam] as a *Nutfah* [mixed drops of the male and female sexual

discharge and lodged it] in a safe lodging [womb of the woman].﴾ *(Qur'an 23:13)*

This is a very precise description of a woman's uterus which is very well protected by the pelvic bones.

b) The nature of the fertilising fluid:

The Qur'an describes two characteristics of this fluid. It is an ejaculated fluid, and it comprises various elements. Allah (ﷻ) says:

﴿خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦﴾ [الطارق: ٦]

﴾He is created from a water gushing forth.﴿ *(Qur'an 86:6)*

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾ [الإنسان: ٢]

﴾Verily, We have created man from *Nutfah* [drops] of mixed semen [sexual discharge of man and woman]...﴿ *(Qur'an 76:2)*

It is known that the male seminal fluid comes out by ejaculation and that it is composed of secretions produced in the testicles, the seminal vesicles, prostate gland and the other glands of the urinary tract.

c) The ovum settles in the womb:

The Qur'an points out two points in this regard. First, there is the necessity that the ovum settles in the womb. Allah (ﷻ) says:

﴿وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى﴾ [الحج: ٥]

﴾... And We cause whom We will to remain in the wombs for an appointed term...﴿ *(Qur'an 22:5)*

Secondly, the ovum settles there by hanging to the womb like a clot of blood. Allah (ﷻ) says:

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢﴾ [العلق: ١-٢]

﴾Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood].﴿ *(Qur'an 96:1-2)*

﴿أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ۝٣٧ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝٣٨﴾ [القيامة: ٣٧-٣٨]

﴾Was he not a *Nutfah* [mixed male and female sexual discharge] of semen emitted [poured forth]? Then he became an *'Alaqah* [a clot]; then [Allah] shaped and fashioned [him] in due proportion.﴿ *(Qur'an 75:37-38)*

d) The development of the embryo:

This is described in the Qur'an in an extremely precise manner. Allah (ﷻ) says:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ۝١٢ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ۝١٣ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ۝١٤﴾ [المؤمنون: ١٢-١٤]

﴾And indeed We created man [Adam] out of an extract of clay [water and earth]. Thereafter We made him [the offspring of Adam] as a *Nutfah* [mixed drops of the male and female sexual discharge and lodged it] in a safe lodging [womb of the woman]. Then We made the *Nutfah* into a clot [a piece of thick coagulated blood], then We made the clot into a little lump of flesh, then We made out of that little

lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.﴾ *(Qur'an 23:12-14)*

It can be said that the scientific miracles of the Qur'an can be considered as the best answer to those who say that the Qur'an was revealed in the seventh century in the Arab Peninsula and should be understood within that context. The civilisation of the Arabian Peninsula in the seventh century was very far from the knowledge and scientific facts that are contained in the Qur'an; some of which have only been discovered in the twentieth century.

The Second Theme:

The Miracles

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾﴾

[القمر: ١-٤]

﴿The Hour has drawn near, and the moon has been cleft asunder [the people of Makkah requested the Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon]. And if they see a sign, they turn away, and say, "This is continuous magic." They belied [the verses of Allah — this Qur'an], and followed their own lusts. And every matter will be settled [according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell]. And indeed there has come to them news [in this Qur'an]

wherein there is [enough warning [to check [them from evil],﴾ *(Qur'an 54:1-4)*

"A miracle is a remarkable and extraordinary event that seems impossible to explain by means of the known laws of nature. Only the Almighty Allah (ﷻ) enables the Prophets to show miracles." (Qadi 'Abdul Jabbar)

The Prophet Muhammad (ﷺ) has been given miracles and signs that have not been given to any Prophet before him. He has the clearest evidence, and his message is the most comprehensive one. However, there are new efforts to define a miracle as "an extraordinary event" that is not commonly found in the nature of all the creation except the angels, Prophets and righteous people. Allah (ﷻ) gives miracles to His Prophets as a sign of their truthfulness.

The miracles of the Prophet Muhammad (ﷺ) are subject to the attacks of disbelievers. These attacks follow two trends. The first trend believes in the impossibility of the occurrence of a miracle which is against reason and the laws of nature, therefore it cannot be accepted as an evidence of prophethood. However this allegation itself goes against logic for many reasons. Common sense tells us that the occurrence of a miracle is possible because man can already fly, walk on the water and cover a long distance within a short time. Also the occurrence of a miracle is not impossible because it does not combine two contradictory matters together.

There are even more reasons. The impossible is in the mind and not in the eye. Hoxell V. said, "I know no impossible but contradiction, therefore, there is a logical impossible; but there is no natural impossible." The natural laws do not result from the nature of things in such a way that they can neither be changed nor violated. Emile Sesse said, "Science has made remarkable progress in studying nature. However, it has never proved that the natural laws are necessary geometrical laws." Imagining the occurrence of miracles is

not any more difficult than imagining the universe by someone who has not seen it. William Stanley Goden, a famous English logician, said, "The power that has created the universe is not unable to omit or add other things thereto. It is easy to say about it that it is inconceivable by the mind, but what is said to be inconceivable is not as inconceivable as the existence of the universe."

According to logical probability, the occurrence of miracles is possible and the natural laws are not a necessity. In addition to that, miracles are real. Many people have witnessed them and transmitted them to us by reliable means. Therefore saying that the occurrence of miracles is impossible is groundless and unjustifiable.

The second trend puts the Prophet's miracles in two groups. The first group claims that the miracles are only a magnified echo of some of those attributed to former Prophets. For example, the water that came out of the Prophet's fingers reminds them of Moses (عليه السلام) getting water out of a rock. The feeding of many people with a small amount of bread reminds them of Jesus (عليه السلام) doing the same. That is also applicable to when the Prophet brought the sun back to prayer time and Joshua retained the sun in the middle of the sky for a whole day.

The second part is all the other miracles that are not similar to the miracles of the other Prophets. They are considered an impact of an inherent tendency in the various ancient civilisations. Known as "cosmology", this is when man has close contact with natural as well as unseen powers. However, at the same time they deny the divinity of the unseen power and affirm the special laws of nature.

This classification implies two criticisms about the miracles of the Prophet. The first implies that a number of these miracles (those similar to the miracles of former Prophets) was taken by Muslims from the Holy Bible and attributed to Muhammad (ﷺ) either as they were or with some modification. It is beyond question that this is

contradictory to the date of the translation of the Holy Bible into Arabic. *The Religions' Encyclopaedia* confirms that the oldest Arabic translation of the Bible had appeared in the tenth century. G. Graf mentions in his *History of the Christian Arabic Literature* that the oldest text of the Holy Bible translated into Arabic dates back to the eleventh century.

Also it has to be taken into account that the Prophet's Sunnah (traditions, legal ways) has been written and methodologically classified since the middle of the eighth century. This can be found in the books of scholars like 'Abdul Raziq (211 H), 'Abdullah ibn al-Mubârak (181 H), Sufyân ibn 'Uyaynah (197 H), Sufyân ath-Thawri (161 H), Wakee' ibn al-Jarrah (197 H) and others. These were also narrative books containing various topics that made no distinction between what is authentic and what is not. In addition to these books there are specialised books in the Sunnah that distinguished between the authentic and the false in a precise, critical method. These include the volumes compiled by Bukhari, Muslim, Imam Ahmad, at-Tabarâni and al-Hâkim.

The second criticism is that these miracles are superstitions, legends, and lies created by the Muslims as a result of the domination of illusion and imagination that emanated from the desire to interpret the universe from their minds in the absence of religion. There is no doubt that this invective is clear evidence of the ignorance of the person responsible in regards to the nature of Islam in general, and the means of receiving the news and collecting them, in particular. The most important of Islam's characteristics is that all its facts and faiths are received from Allah (ﷻ) through revelation and prophethood, as we have mentioned in Chapter 1.

In regards to how the Muslims received and collected the information, an unprecedented method of precision and verification was followed; particularly those relating to the Qur'an and the

Sunnah. The Muslims still know very well all the Qur'an and Sunnah told by the Prophet (ﷺ), the person who heard him, the occasion, the followers who heard the Prophet's companions narrating that, those who received the news and information from the followers, and the degrees of precision and honesty in translation. The miracles told by the Muslims as evidence of the prophethood of Muhammad were transmitted by a large number of reliable Muslims and recorded in the books of the scholars of the various schools in verified transmitted information that leads to certainty.

The miracles of the Prophet (ﷺ) were transmitted in three ways. The first of which is by verified transmitted information that is reliable according to scientific methods. Some of his miracles were propagated and became well-known and so this knowledge is by the verification of news and information. The third way his miracles were passed on was through individuals.

There are two kinds of transmissions through individuals. In one the content of the transmission (Hadith) has been scientifically verified and that is by five methods. The information may come through an absolutely truthful person, such as the Prophet (ﷺ) or someone certified as truthful by the Prophet (ﷺ). Thus the source is known as truthful and the information as authentic. There are also people who have narrated the information and the Muslim community is unanimous about their truthfulness. It is also a proof of authenticity if the information is accepted and implemented. Sometimes the information might have been linked to a scene or an event that was witnessed by many people who also heard the narration and did not deny it. This certifies that the news is also authentic. Finally, the information should conform to logic.

The second kind of transmission through individuals occurs when the news narrated by one individual who is considered truthful, but it was not confirmed. If the news has endured for a long time

without being opposed or rejected, then it is considered, as a whole, as verified. The miracles of the Prophet Muhammad (ﷺ) that cover these kinds are too numerous to be cited here, so only examples of the most authentic miracles will be given.

1. The miracles of the Qur'an

The miracles of the Qur'an have a great value not only as an evidence of prophethood but also as a necessary answer to the people of the scripture who allege that there is nothing miraculous in the Qur'an that supports the prophethood of Muhammad (ﷺ). There are actually two kinds of miracles in the Qur'an. First there are certain miraculous events.

1.1 The events

One of the most known miracles of the Prophet is the splitting of the moon. Allah (ﷻ) says:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟
سِحْرٌ مُّسْتَمِرٌّ ۝٢ وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ
مُّسْتَقِرٌّ ۝٣ وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ۝٤
حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ۝٥ فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ
شَىْءٍ نُّكُرٍ ۝٦ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ
۝٧﴾ [القمر: ١-٧]

﴿The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say, "This is continuous magic." They belied [the Verse of Allah — this Qur'an], and followed their own lusts. And every matter will be settled [according to the kinds of deeds: good

deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell]. And indeed there has come to them news [in this Qur'an] wherein there is [enough warning] to check [them from evil]. Perfect wisdom [this Qur'an], but [the preaching of] Warners benefit them not. So, [O' Muhammad] withdraw from them. The Day that the caller will call [them] to is a terrible thing. They will come forth, with humbled eyes from [their] graves as if they were locusts spread abroad.﴾ *(Qur'an 54:1-7)*

This was one of the greatest astronomical miracles. The people of Makkah requested the Prophet (ﷺ) show them a miracle, and so he showed them the splitting of the moon. This sign in particular was subjected to great criticism. The deniers of this sign said that it could not happen and that had it taken place, the whole universe would have seen it. However, this criticism can be answered by the following points.

1. The splitting of the moon took place on a cold night and normally the people sleep at this time, so it is very rare to have some people awake to look into the sky without any objective. Just like an eclipse, it may have happened without being noticed by many people.

2. The event did not last long enough to allow those who saw it to wake up other people to see it too.

3. It was not an expected event which would be waited for by the people of the entire world. Some of those who saw the event attributed it to magic.

4. The event was seen by people outside of the Arabian Peninsula. In India it was recorded in the books of historians.

5. Many regions in the world could have been prevented from seeing the splitting of the moon by heavy clouds.

6. It is normal that such events can be witnessed by the people in some regions, but not by the entire world. Due to the difference in time, it may be late night in one region whereas it is still daylight in another region.

7. The number of those who saw the splitting of the moon outside the Arabian Peninsula might not be sufficient for historians to accept as a reliable source and so that event might have been considered a kind of eclipse.

8. If any of the disbelievers in Muhammad (ﷺ) saw that event and were certain that it was an evidence supporting Muhammad's prophethood, he would not report it to others. On the contrary, he would do his best to conceal it.

Another significant event described in the Qur'an is the Night Journey and the Ascension to the heavens. Allah (ﷻ) says:

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾﴾ [الإسراء: ١]

﴾Glorified [and Exalted] is He [Allah] [above all that [evil] they associate with Him] Who took His slave [Muhammad] for a journey by night from *al-Masjid-al-Harām* [at Makkah] to *al-Masjid al-Aqsā* [in Jerusalem], the neighbourhood whereof We have blessed, in order that We might show him [Muhammad] of Our *Âyāt* [proofs, evidences, lessons, signs, etc.]. Verily, He is the All-Hearer, the All-Seer.﴿ *(Qur'an 17:1)*

The Prophet (ﷺ) made a night journey from Makkah to Jerusalem in one night and that normally used to take one month on a camel's back. When the people belied him and asked him to show

evidence, he proved it with the following points. He gave them an accurate description of Jerusalem though he had not seen it before that night. Then he told them detailed information about one of their trade caravans which was on the way back to Makkah. He said exactly where it was, how the people were and when it was expected to arrive in Makkah. When the caravan came, all the information told by the prophet (ﷺ) proved to be true.

This story of the Night Journey is mentioned in all the books of Hadiths. The transmissions about that event were successive and attributed to 'Umar ibn al-Khattâb, 'Ali ibn Abi Tâlib, Ibn Mas'ood, Abu Dharr, Abu Hurayrah, Abu Umâmah, Abu Sa'eed al-Khudri, Ibn 'Abbâs, 'Abdullah ibn 'Umar, Jâbir, Hudhayfah, and 'Â'ishah and Asmâ' (the daughters of Abu Bakr). Due to the importance and certainty of this miracle, Qâdi 'Abdul Jabbâr said, "If the Prophet Muhammad (ﷺ) had not had but this miracle, that would have been a sufficient proof of his prophethood." Some of the disbelievers may say that the journey was just a dream and only the soul was involved and not the body. Nevertheless this can also be answered. Allah (ﷻ) said in the Qur'an that He "took His slave on a journey" and did not say He "took the soul of His slave." Moreover, the word "slave" here means body and soul. In addition, had that journey taken place only as a dream, it would have not been a miracle denied by the people of Quraysh, and it would have not led some people to renounce Islam. Next, had it just been a dream, Umm Hâni, the daughter of Abu Tâlib, would have not feared that the people of Quraysh would deny and harm the Prophet Muhammad (ﷺ).

The third event that was mentioned was a challenge to the Jews to long for death. The Jews were very keen to contradict Muhammad (ﷺ) and state that it was they who were on the right path and who would be rewarded in the Hereafter. However, they showed fear and no longing for death in order to receive the reward that they claimed they were promised as the Children of Israel. Allah says:

﴿قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾﴾ [البقرة: ٩٤]

﴿Say to [them], "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful."﴾ *(Qur'an 2:94)*

﴿وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾﴾

[الجمعة: ٧]

﴿Say [O' Muhammad], "O' you Jews! If you pretend that you are friends of Allah, to the exclusion of [all] other mankind, then long for death if you are truthful." But they will never long for it [death], because of what [deeds] their hands have sent before them! And Allah knows well the *Dhâlimeen* [polytheists, wrong-doers disbelievers].﴾

(Qur'an 62:6-7)

The Qur'an promised the Prophet that Allah is a Sufficient Protector for him against the scoffers of his message. Five of the chiefs of Quraysh used to harm the Prophet (ﷺ); al-Waleed ibn al-Mugeerah, al-Aswad ibn al-Muttalib, al-Aswad ibn Abd Yaghooth, al-'Âs ibn Wa'il and al-Hârith ibn al-Talatilah. Allah (ﷻ) says:

﴿فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾﴾

[الحجر: ٩٤-٩٥]

﴿Therefore proclaim openly [Allah's Message — Islamic Monotheism] that which you are commanded, and turn away from *al-Mushrikoon* [polytheists, idolaters, and disbelievers]. Truly! We will suffice you against the scoffers.﴾

(Qur'an 15:94-95)

After the verse was revealed, al-Aswad ibn al-Muṭṭalib passed by the Prophet (ﷺ) who threw a green leaf towards his face. The man became blind and started hitting his head against a wall. Al-Aswad ibn Abd Yaghooth passed and the Prophet (ﷺ) pointed to his stomach. Afterwards, the man fell sick with dropsy and died from it. Al-Waleed passed by and the Prophet (ﷺ) pointed to a mark of an old injury on the man's heel, and the wound started bleeding and caused the man's death. Al-'Âṣ passed by the Prophet (ﷺ) who pointed to his foot, and a thorn penetrated the man's foot causing his death. Al-Ḥârith passed by the Prophet (ﷺ) who pointed to the man's head, and the man's head was then filled with pus which caused his death.

One of the events in the Qur'an is the battle of Badr where a thousand angels fought to support the Muslims. Allah (ﷻ) says:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾﴾ [الأنفال: ٩]

﴿[Remember] when you sought help of your Lord and He answered you [saying], "I will help you with a thousand of the angels each behind the other [following one another] in succession."﴾ *(Qur'an 8:9)*

'Umar ibn al-Khaṭṭâb (رضي الله عنه) narrated that on the day of Badr that the Prophet (ﷺ) looked at the troops of the Quraysh (one thousand men) and his Companions (three hundred and seventeen men). He then turned toward the *Qiblah* (Makkah), lifted up his hands and said, "O' Great Lord! Fulfil Your promise to me. O' Great Lord! If this group of Muslims is destroyed, none will worship You." He continued repeating that supplication raising his hands towards the *Qiblah* until his clothes fell back from his shoulders. Abu Bakr (رضي الله عنه) came to the Prophet, put the clothes back on his shoulders, and hugged him from behind. He said, "O' Allah's Messenger (ﷺ)! You have made sufficient supplication and surely Allah (ﷻ) will fulfil

His Promise." Then Allah (ﷻ) revealed the above cited verse.

1.2. Prophecies about the future

There are numerous prophecies, but only a few can be examined here. One of the best known prophecies was given about the victory of the Romans. Allah (ﷻ) says:

﴿غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ﴾ [الروم: ٢-٤]

﴿The Romans have been defeated. In the nearest land [Syria, Iraq, Jordan and Palestine], and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after [these events] is only Allah's [before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans]...﴾ *(Qur'an 30:2-4)*

Seven years later this prophecy became true, and the Romans defeated the Persians.

There is also a prophesy that both al-Waleed ibn al-Mugheerah and Abu Lahab would die as disbelievers. Allah says about al-Waleed:

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾﴾ [المدثر: ١١-٢٨]

﴿Leave Me Alone [to deal] with whom I created lonely [without any wealth or children etc., i.e., al-Waleed ibn al-

Mugheerah al-Makhzoomi], And then granted him resources in abundance, And children to be by his side, And made life smooth and comfortable for him. After all that he desires that I should give more; Nay! Verily, he has been opposing Our *Ayat* [proofs, evidences, verses, lessons, signs, revelations]. I shall oblige him to [climb a slippery mountain in the Hell-fire called as-Sa'ood, or] face a sever torment! Verily, he thought and plotted. So let him be cursed: how he plotted! And once more let him be cursed: how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!" I will cast him into Hell-fire. And what will make you know [exactly] what Hell-fire is? It spares not [any sinner], nor does it leave [anything unburnt]!﴾ *(Qur'an 74:11-28)*

Regarding Abu Lahab, He (ﷻ) says:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣﴾ [المَسَد: ١-٣]

﴿Perish the two hands of Abu Lahab [an uncle of the Prophet] and perish he! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames!﴾ *(Qur'an 111:1-3)*

Therefore the prediction came true when they both died as disbelievers.

The Prophet was also told that he would be coming back to Makkah which he had left for Madeenah. Allah (ﷻ) says:

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾ [القَصَص: ٨٥]

﴿Verily, He Who has given you [O' Muhammad] the Qur'an [i.e. ordered you to act on its laws and to preach it to others] will surely bring you back to Ma'ad [place of return, either to Makkah or to Paradise after your death]...﴾ *(Qur'an 28:85)*

The Prophet (ﷺ) returned to Makkah in the year of the conquest.

There was also a prophecy that the Prophet (ﷺ) and the Muslims would re-enter Makkah safely after he had been forced to leave.

﴿لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ﴾ [الفَتح: ٢٧]

﴿... Certainly, you shall enter *al-Masjid al-Haram*, if Allah wills, secure, [some] having your heads shaved, and [some] having your head hair cut short, having no fear...﴾ *(Qur'an 48:27)*

This prophecy became true and the Muslims conquered Makkah and entered the city in complete security.

Allah promised the Muslims that He would grant them succession and authority. Allah (ﷻ) says:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا﴾ [النُّور: ٥٥]

﴿Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to [the present rulers] in the land, as He granted it to those before them, and that He will grant them the

authority to practise their religion which He has chosen for them [i.e. Islam]. And He will surely give them in exchange a safe security after their fear [provided] they [believers] worship Me and do not associate anything [in worship] with Me.﴾ *(Qur'an 24:55)*

Allah (ﷻ) has fulfilled His promise to the Prophet Muhammad (ﷺ) and his nation. He made them successors of great kings and powerful rulers, and their lands and properties were inherited by the Muslims.

2. The miracles in the books of hadith

There are two kinds of miracles found in the hadith. The first are called the miracles of action. These are the miracles that pertain to the influence practised on beings either by the Prophet or by Allah (ﷻ) without any role played by the Prophet. For example, the enemies were destroyed and the people were made to submit to the Prophets and love them.

2.1. Throwing stones in the faces of disbelievers

It is narrated in Muslim's authentic volume of Hadith that al-'Abbâs ibn 'Abdul Muttalib said that in the battle of Ḥunayn a fierce fighting was going on between the Muslims and the polytheists. The Prophet (ﷺ) took small stones and threw them towards the enemy and said, "By the Lord (Lord) of Muhammad (ﷺ), withdraw!" Al-'Abbâs added, "By Allah, a short time later the troops of the Quraysh were seen running away."

2.2. Water springing from the Prophet's fingers

It is narrated by Bukhari and Muslim that the Prophet (ﷺ) was travelling with a group of his Companions. When it was prayer time, they told the Prophet (ﷺ) that they did not have enough water. He

ordered them to bring some water in a bowl. He put his fingers in the bowl and water started springing from his fingers until the whole group (more than three hundred people) performed ablution from that water.

Abu 'Ubaydah al-Khazraji believes that water springing out of flesh and bones is more surprising than water springing out of a stone (the case of Moses). He also sees that Moses (ﷺ) made the water spring out from a specific stone and when the Children of Israel asked him to do that from another stone he refused, but the Prophet Muhammad (ﷺ) did not specify any bowl for that miracle.

2.3. Causing a small amount of food to suffice many people

'Abbâs ibn Muhammad ad-Douri narrated that Jâbir ibn 'Abdullah prepared a small amount of food using a handful of barley and meat. The Prophet (ﷺ) blessed that food by reciting some verses of the Qur'an and all the troops of the battle of the Ditch (one thousand people) ate from that food and still some of the food remained. (Bukhari and Muslim)

2.4. Curing sick people

It was narrated that on the day of the battle of Khaybar the Prophet (ﷺ) sent for 'Ali ibn Abi Ṭâlib (رضي الله عنه) who had sore eyes at that time. He said, "I will give this flag to a man loved by Allah and His Messenger and he loves Allah and His Messenger. Allah will help him and make him a conqueror." When 'Ali came to the Prophet (ﷺ), he spat in his eyes and 'Ali was immediately cured. It was as if he had never complained of any pain in his eyes. (Bukhari and Muslim)

2.5. The longing of the trunk

It was narrated that Jâbir ibn 'Abdullah said, "The Mosque used to have pillars made of date palm trunks and while delivering

the sermon, the Prophet (ﷺ) used to stand next to one of these trunks. When a *minbar* (pulpit) was made inside the Mosque and the Prophet (ﷺ) moved there to deliver his sermons, we heard a sound like that of a camel coming out of the trunk until the Prophet (ﷺ) came and put his hand on the trunk, and then it calmed down." (Bukhari and Muslim)

3. The verbal miracles

This kind of miracle is either informing someone about unseen matters or an answered invocation. The Prophet sometimes told someone information about something that was unseen or unknown. An example of this occurred when one man attempted to question the Prophet (ﷺ). Anas (رضي الله عنه) narrated that when the news of the Prophet's arrival at Madeenah reached 'Abdullah ibn Salâm, he went to the Prophet (ﷺ) and said, "I am going to ask you about three things which only a Prophet can answer. What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why is a child similar to his father or mother?" The Prophet (ﷺ) replied, "Jibreel has just told me the answers." Ibn Salâm said, "Jibreel (عليه السلام) is the enemy of the Jews from amongst the angels."

The Prophet (ﷺ) said, "As for the first sign of the Hour, it will be a fire that will collect the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish liver. As for the child, if the man's discharge precedes that of the woman, the child attracts the similarity to the man, and vice versa." On this 'Abdullah ibn Salâm said, "I testify that none has that the right to be worshipped but Allah, and that you are the Messenger of Allah." He added, "O' Allah's Messenger! The Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islam."

The Jews came and the Prophet (ﷺ) asked, "What kind of man is 'Abdullah ibn Salâm among you?" They replied, "(He is) The best of us and the son of the best of us, and the most superior among us, and the son of the most superior among us." The Prophet (ﷺ) said, "What would you think if 'Abdullah ibn Salâm should embrace Islam?" They said, "May Allah protect him from that." The Prophet (ﷺ) repeated his question and they gave the same answer, then 'Abdullah came out to them and said, "I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this Ibn Salâm said, "It is this, that I was afraid of, O' Allah's Messenger!" (*Saheeh* Bukhari vol. 5, hadith no. 275)

Another example was narrated by Thawban, the Prophet's servant. He said that he was standing near the Prophet (ﷺ) when a Jewish rabbi came and said, "Peace upon you, O' Muhammad." Thawban pushed him so violently that he was about to fall down, and he asked him, "Why did you push me?" Thawban asked him, "Why did you not say 'O' Allah's Messenger'?" The Jew said, "But I used the name given to him by his parents." The Prophet (ﷺ) said, "The name given to me by my parents is Muhammad." The Jew said, "I want to ask you some questions." The Prophet (ﷺ) told him, "What I am going to say will be of benefit to you." The Jew said he would listen. The Prophet (ﷺ) said, "Then ask what you want."

The Jew then asked him, "Where will the people be on the Day when the earth will be changed to another earth and heavens to other heavens?" The Prophet (ﷺ) said, "In the darkness below the bridge." The Jew asked, "And who will be the first to pass?" The Prophet (ﷺ) said, "The poor from among the *Muhâjiroon* (those who migrated from Makkah to Madeenah)." The Jew asked, "What will be the first food they will eat?" The Prophet (ﷺ) answered, "The

extra lobe of the fish liver." He asked, "And what will be their following meal?" The Prophet (ﷺ) replied, "The ox of Paradise that gazes in it will be slaughtered for them." He asked, "What will be their drink?" The Prophet (ﷺ) replied, "From a spring in Paradise called *Salsabeel*." The Jew said, "What you have said is true."

The Jew continued his questions. "I want to ask you about a matter that is known only to a Prophet (ﷺ): the resemblance of the child." The Prophet (ﷺ) replied, "The man's discharge is of white colour and that of the woman is of yellow colour. The two discharges meet together, and if the colour of the man's discharge is dominant, the child will be a male, and if the colour of the woman's discharge is dominant, the child will be a female." The Jew said, "You are truthful, and you are a Prophet." He then left. The Prophet (ﷺ) said (to those around him), "When he started asking his questions I knew nothing about the answers, but Allah (ﷻ) revealed them to me."(*Saheeh* Muslim)

3.1 The martyrdom of 'Umar and 'Uthmân

It was narrated that the Prophet (ﷺ), Abu Bakr (رضي الله عنه), 'Umar (رضي الله عنه) and 'Uthmân (رضي الله عنه) ascended one day on the Mount of Uhud and it started shaking. The Prophet (ﷺ) hit the Mount with his foot and said, "Calm down! On you are a Prophet, a highly truthful man and two martyrs." He also told the people that the first member of his family who would die after him would be his daughter Fâtimah who died six months after the Prophet's death. (Bukhari)

3.2. Prediction about the leadership of al-Hasan ibn 'Ali and his reconciliation of two factions in Islam

Abul Hasan said that he heard Abu Bakrah say, "I saw the Prophet (ﷺ) on the pulpit and al-Hasan ibn 'Ali at his side. From time to time the Prophet (ﷺ) looked to al-Hasan and said, 'This son of mine (his daughter's son) is a chief and maybe Allah will make

him reconcile two great Muslim groups.' That is exactly what happened." (Bukhari)

3.3. A liar from Thaqeef

Asma', the daughter of Abu Bakr (رضي الله عنه), said that she spoke to al-Hajjâj ibn Yousuf. "Allah's Messenger (ﷺ) has told us that there will be a liar and a destroyer in Thaqeef. The liar, we have already seen, but as for the destroyer I think it is you and nobody else." (Muslim)

There is no doubt that the realisation of such prophecies as they were told by the Prophet (ﷺ) is clear evidence that he is a Prophet helped with Revelation. There are also reports of other verbal miracles when Allah (ﷻ) answered his invocations in general matters for the good of Muslims.

3.4. Invoking Allah for rain

Anas (رضي الله عنه) narrated that while the Prophet (ﷺ) was delivering the sermon of Friday prayer, a man came into the Mosque, faced the Prophet and said, "O' Allah's Messenger! The animals have perished and the people have suffered! Please, may you invoke Allah for rain!" The Prophet (ﷺ) raised his hands and said (three times), "O' Great God! Send us rain." Anas (رضي الله عنه) added, "By Allah, the sky was as clear as glass, but the moment the Prophet (ﷺ) finished his invocation it was filled with huge clouds like mountains and before the Prophet (ﷺ) left the *minbar* rain started running down his face."

The next Friday at the time of sermon, a man came into the Mosque, faced the Prophet (ﷺ) and said, "O' Allah's Messenger! The animals have perished and the properties were destroyed, please may you invoke Allah to hold the rain." The Prophet (ﷺ) raised his hand and said, "O' Great God! Make it rain in our surroundings on the land and valleys and not directly on us." Each time he pointed

into a direction, the clouds moved away until the sky above Madeenah became clear. (Bukhari, the Book of Friday)

4. Special invocations

4.1. Ibn 'Abbâs

Ibn 'Abbâs (ﷺ) narrated that the Prophet (ﷺ) went out to relieve himself and he prepared water for him for ablution. When he (ﷺ) came back, he said, "O' Great Lord! Please make him a scholar in religion." This invocation was answered and Ibn 'Abbâs became a very famous scholar known as the interpreter of Qur'an.

4.2. The mother of Abu Hurayrah

Abu Hurayrah (ﷺ) said, "Every believer on this earth loves me." He was asked, "O' Abu Hurayrah! How do you know that?" He replied, "I was inviting my mother to Islam and she used to refuse. I invited her one day and she said evil words about the Prophet (ﷺ). I came to the Prophet and told him my story and then requested him to invoke Allah to guide my mother to the Right Path. The Prophet (ﷺ) said, 'O' Great God! Guide the mother of Abu Hurayrah to the Right Path.' I went back home to tell my mother the good news, but when I came home the door was locked. I tried to push the door, but my mother who was inside taking a bath and told me to wait. Then she opened the door and the moment I entered into the house she said, 'I testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger.' I returned to the Prophet (ﷺ) weeping with happiness, whereas I used to weep with sorrow for her sake. I said to him, 'O' Allah's Messenger! Allah has answered your invocation. He has guided Abu Hurayrah's mother and she embraced Islam. Please invoke Allah to make me and my mother loved by the believers and to make the believers endeared by us.' The Prophet (ﷺ) said, 'O' Great God! Endear this slave of yours and his mother to the believers and endear the believers to them.'" (Muslim, the Merits of the Companions)

4.3. His invocation for Anas ibn Mâlik

Anas (ﷺ) narrated that Umm Sulaym (Anas' mother) accompanied him to the Prophet (ﷺ) and said, "O' Allah's Messenger! This is my son Anas. I brought him to serve you, so please invoke Allah to bless him." The Prophet (ﷺ) said, "O' Great Lord! May You bless his property and his children." Anas (ﷺ) said, "By Allah I have a good property, and my children and grandchildren are more than a hundred." (Muslim, the Merits of the Companions)

The Third Theme:
The Prophesied Glad Tidings

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾ [الأعراف: ١٥٧]

﴿...The Prophet who can neither read nor write [i.e. Muhammad] whom they find written with them in the *Tawrât* [Torah] and the *Injeel* [Gospel]...﴾ *(Qur'an 7:157)*

The prophecies (glad tidings) are the predictions and information given by the former Prophets and Messengers in their Books about the advent of the Prophet Muhammad (ﷺ). These prophecies only have value as evidence of Muhammad's prophethood to the Jews and Christians because other people do not believe in the Books containing that information. However, these glad tidings are important for several reasons. First of all, they are necessary to refute the allegation of the people of the scripture that the Bible did not give prophecies about Muhammad (ﷺ). Secondly,

the Prophet (ﷺ) has used them as evidence and the Qur'an states that they were mentioned in the Holy Bible. Allah (ﷻ) says:

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ... ﴿٦﴾﴾

[الصف: ٦]

﴿And [remember] when 'Eesa [Jesus], son of Maryam [Mary], said, "O' Children of Israel! I am the Messenger of Allah unto you, confirming the *Tawrât* [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad [Muhammad]...﴾ *(Qur'an 61:6)*

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾

[الأعراف: ١٥٧]

﴿Those who follow the Messenger, the Prophet who can neither read nor write [i.e. Muhammad] whom they find written with them in the *Tawrât* [Torah] and the *Injeel* [Gospel]...﴾ *(Qur'an 7:157)*

The Qur'an also states that the people of the scripture know the Prophet Muhammad (ﷺ) very well because of his signs and allusions made about him in their Books. Allah (ﷻ) says:

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ﴾ [البقرة: ١٤٦]

﴿Those to whom We gave the Scripture [Jews and Christians] recognise him [Muhammad or the Ka'bah at Makkah] as they recognise their sons...﴾ *(Qur'an 2:146)*

The glad tidings of the illiterate Prophet in the former Books are also important because they are evidence of the

unseen which Allah (ﷻ) revealed only to His chosen Prophets. In addition, they constitute an obligation for the Jews and Christians to believe in the Prophet because the Prophets that had preceded him knew the sign of Muhammad's prophethood and informed their followers about his arrival.

Given the importance of this issue, the efforts of the Muslim theologians were united in searching for these prophecies in the Holy Bible in order to determine their places and to see the extent to which they are applicable to the Prophet Muhammad (ﷺ). Books and theses have been compiled in this field in such big numbers that they represent a rich topic for research and study. There are several books written exclusively about this issue; *The State and Religion to Prove the Prophethood of Muhammad (ﷺ)* by 'Ali ibn Raban at-Tabari, *Proving the Prophethood* by Abu al-Hasan Ahmad ibn al-Hussayn, *Muhammad in the Bible* by 'Abdul-Ahad Dawood, and *Muhammad (ﷺ) in the Torah, Gospel and Qur'an* by Ibraheem Khaleel Ahmad. Every book that addressed the issue of the evidence of prophethood has studied the predictions to show how they conform to the Prophet Muhammad (ﷺ). In addition, those who wrote about the comparison of religions mentioned examples of the most famous predictions that they had chosen for research and study. In the books written to answer the Jews and Christians, the theme of glad tiding is one of the most essential topics. It is one of the reasons of disagreement between Islam on one side and Judaism and Christianity on the other side. They are also one of the proofs of the prophethood of Muhammad (ﷺ).

There is a criticism against these predictions that states that the Muslims have made their interpretation and their translation of the texts of the Holy Bible to suit Muhammad (ﷺ) or that they cited texts that are not in the Bible. This invective is just a groundless accusation which is not based on a careful study of these prophecies discovered by the Muslim scholars and verified as confirmed evidence.

There are certain points that should be taken into account while considering this issue. To begin with we have not received all that was told by the former Prophets, and this is known with certainty from our knowledge about the way in which the Holy Bible was collected transmitted and translated. A relevant point is also that copies and translations of the Holy Bible in our time are not unified nor had they been so at the time when the Muslim scholars discovered the prophecies. Therefore, it is not a surprise if 'Ali ibn Rabân at-Tabari discovered some texts in which the name of the Prophet Muhammad (ﷺ) is explicitly mentioned. For instance, he found these prophecies in the gospel of David: "Verily, our Lord is Praiseworthy, and in the village of our God and in His Mount, He is most Holy and Praiseworthy (Muhammad)." In addition, there is the one taken from Isaiah, "Oh islands and nations listen and understand! The Lord praised me from far and mentioned my name while I was still in the womb. He made my tongue like a sharp sword. When I was in the womb, He protected me with the shadow of His Right Hand and made me in His Quiver like the chosen arrow. He chose me for His secrets and said to me, 'You are my slave.' My acts and judgements before the Lord are truthful, and my deeds are shown to my Lord. I became praiseworthy (Muhammad) with the Lord, and in my Lord, are my power and my strength." (The name Muhammad means "praiseworthy" in Arabic).

It is also not a surprise that al-Fâdhil Haydar 'Ali al-Qurashi mentioned in his book in Urdu, *Summary of the Muslims' Sword*, the name Muhammad in a prophecy from the Holy Bible from Isaiah and it says: "Glorify Allah (ﷻ) a new glorification, the seal of his authority is on his back and his name is Aḥmad (another name for Muhammad)." This was translated by the Armenian priest Oskan to the Armenian language and was published by Antoni Portolli press in 1733, book 42.

The next point to take into consideration is that the differences in the various copies and translations of the Holy Bible also led to a difference between the Muslim scholars about whether the Prophet Muhammad (ﷺ) is mentioned in the Bible with his name or with his qualities and characteristics. This difference is perhaps one of the bases used by the originators of this next criticism. A group of Muslim scholars says that the predictions mentioning the Prophet (ﷺ) in the Bible do not mention his name in an explicit manner. Furthermore, since they are in the form of signs and symbols, then they are subject to interpretation. Any text that is subject to interpretation can easily be made an ambiguous text. A second group says that the glad tidings of Muhammad (ﷺ) in the Bible mentioned his qualities, town, nation, law and his name in an explicit way.

Since they are implicit and not explicit, then deciphering these signs requires interpretation. This is normally the point of difference particularly when the objectives and religions are different. For this reason Qāḍi 'Abdul Jabbār considers the predictions as a weak evidence of prophethood. He says, "The glad tidings of Muhammad (ﷺ) in the Bible is what we have known from the Qur'an. There are many words about a great Prophet (ﷺ) yet to come mentioned in the Torah. However that is not the only evidence of the prophethood of Muhammad (ﷺ), and if the people of the scripture argued with us about what we claim as regards these words and their meanings, we will have no reliable reference. The reason is that for us this interpretation has not proved to be authentic and therefore we cannot use as a proof in our argument." He added, "The theologians have compiled books exclusively for this topic. They have mentioned the texts in the Holy Books containing the glad tidings and signs. If you look for that, you will find it otherwise and what you already have will suffice you."

Other theologians have followed the same method. Al-Ayji for instance said, "The third way is information by the former Prophets

about his prophethood in the Torah and the Gospel." If it is said that "you allege that there is a detailed description that says in a certain year and in a certain town a Prophet will appear whose qualities are so and so; then this is false because there is no such specification neither in the Torah nor in the Gospel. As for the information in general, that is not an evidence of a Prophet, but a perfect person or someone still to come". Then the reply is, "The most important element is the miracle and those other aspects are complementary."

The name "Ahmad" or "Muhammad" had not been given to any one before and was reserved in a miraculous manner for Allah's most famous Messenger to avoid any possible confusion. Allah (ﷻ) has protected that name which was later joined to His in the testimony of faith and in the call for prayer repeated five times a day. The Jews and the Christians were expecting a Prophet based on the predictions that they found in their Books. Muhammad claimed prophethood and showed evidence of truthfulness, so there should be no objection to his being the one that was explicitly or implicitly mentioned in their Books.

In conclusion, the former Prophets have been given glad tidings of the Prophet Muhammad (ﷺ) in many places in their Books. They are classified in different ways and one example of will be given of each.

1. The name of the Prophet

The name of the Prophet was indicated by the use of the word Parqaleeta that is mentioned in four places in the Gospel of John. Jesus said, "If you love me, keep my commandments, and I will pray to the father and He shall give you another *Paraqleeta* that he may abide with you forever. The spirit of the truth and the universe cannot receive him, because they do not see him nor recognise him, but you know that he will abide with you and be among you." (John 14:15,

16) In another verse, Jesus said, "But the *Paraqleeta*, the Holy Spirit that the father will send in my name, will teach you everything and will remind you of all that I have said to you." (John 14:26, 27) Jesus also said, "And when the *Paraqleeta* comes that I send to you from the father, the spirit of the truth which proceeds from the father, he shall testify for me. And you also shall bear witness because you have been with me from the beginning." (John 15:26, 27) In the last verse found in John, Jesus said, "It is better for you that I go; for if I do not go away, *Paraqleeta* will not come unto you; but if I depart, I will send him unto you. And when he comes, he will reprove the world of sin, and approve righteousness and judgement. When he, the spirit of the truth, has come, he will guide you to the whole truth: for he shall not speak of himself; but whatsoever he shall hear, that he speaks; and he will show you things to come. He shall glorify me: for he shall receive of mine, and he shall show it unto you." (John 16:7-14)

Paraqleeta is a form of the Greek word *Parakletos* which means "the most glorified", "the most famous," or "the one who is praiseworthy". That is the word for a quality of a prophet that was to come after Jesus and about whom he spoke. These qualities conform to the Prophet of Islam, and the meaning of that word is the same as that of the word *Ahmad* in Arabic. According to the modem Catholic translation, the word *Paraqleeta* was translated to advocator and consoler in the translation of the Protestants published by William Wattson in London, 1857. The Christian fathers, who issued a modern translation of the New Testament in 1989, commented on the text of John. They said, "In the Greek language *Parakletos* is derived from the legal language. It means the one called to defend an accused person. Therefore, the meaning is 'advocate', 'helper', and 'defender'. Therefore accordingly many other synonymous words appeared such as consoler and intercessor."

The Priest 'Abdul Ahad Dawood, an expert in Greek language, rejects this translation and accused it of being altered. According to

him the word cannot mean consoler, advocate, mediator, supporter or the one called for help because the verb used for that *Parakaloo* means to call, to invite, to console, and to request. The noun form is *Paracalon* and not *Pracletos*. Furthermore the equivalent of the word advocate in Greek is *Sanegorus* and that of mediator or intercessor is *Meditea*. However, the misinterpretation of the word does not mean that it does not conform to the Prophet Muhammad (ﷺ) nor it does the addition of the terms "Holy Spirit or the spirit of the truth".

Raḥmatullâh says that there are thirteen points proving that the *Paraqleeta* is a Prophet that was predicted to come after Jesus:

1. Jesus said, "If you love me, keep your commandments." He then said that *Paraqleeta* was the Prophet to come and he feared that his followers might not believe in him. So it is unreasonable to say that he was talking about the Holy Spirit because they (were very familiar with it) knew that very well. Furthermore, the Holy Spirit descends into the heart and there is no way to deny it.

2. The spirit is absolutely united with the father and with the son because of the unity of the divinity (according to them). Therefore it is not possible to say of it "another Paraqleeta", but it is possible to use the phrase for a Prophet.

3. Power of attorney and intercession are of the qualities of the Prophets and not of those of the Holy Spirit that is united with Allah (ﷻ) (according to them).

4. Jesus said, "He will remind you of what I have said to you." It has not been proven from the New Testament that the scribes had forgotten what Jesus (peace be upon Him) had said to them and that the spirit descending on the fiftieth day reminded them.

5. Jesus was telling the scribes about an event that was still to come. He said, "I am telling you about that matter before it takes place, so that you believe in it when it comes." (John14:29)

6. Jesus said about the *Paraqleeta* that "he shall testify for me". The spirit did not testify for him before anyone because his scribes were in no need for such testimonial since they knew Jesus very well. Neither did the spirit testify for him before the disbelievers. Muhammad (ﷺ), on the contrary, testified for Jesus and believed in him. He also declared him innocent of alleging godhood and declared his mother (Mary) innocent of the accusation of adultery by the Jews.

7. Jesus said, "And you also shall bear witness". This is explicit evidence that the witness of *Paraqleeta* was not the same as that of the scribes, whereas the witness of the spirit was not different from that of the scribes.

8. Jesus associated the advent of *Paraqleeta* with his departure and it is known that the spirit descended to them in Jesus' presence when he sent them to the towns of Israel. Therefore, the descent of the spirit was not dependent on Jesus' departure whereas the advent of Muhammad (ﷺ) was associated with Jesus' departure.

9. Jesus confirmed that one of the *Paraqleeta's* teachings is that "he will reprimand the world of sin" and there is no one who accused the people of the world of sin more than Muhammad (ﷺ) did. He warned all mankind and scolded them because of sin; particularly the Arab pagans, Indian and Turkish polytheists, the Magus, and the people of the scripture (Christians and Jews).

10. Jesus justified the reprimand. He said, "As for the sin, it is because they do not believe in me." However, it is known that the disciples believed in Jesus, therefore they needed no reproof. Furthermore, the spirit did not appear to anyone to scold him and that should be a Prophet who would come to the people and reprimand them.

11. Jesus said, "I have yet many things to say unto you, but you cannot bear them now. Then when he comes, the spirit of the truth, he

will guide you to the whole truth?" It is known that the Holy Spirit still has not descended on them with the obligations and laws that they could not bear. However after Jesus departed, they did reject the law of Saturday, the prohibition of pig meat and most of the rules of the Torah. So *Paraqleeta* meant a Prophet whose law (Shari'ah) would have new rules in addition to those of the Torah and that would make it unbearable for those of weak faith.

12. The *Paraqleeta* would not speak by himself, but he would speak of that which he would hear. That was not the case of the spirit which was united with Allah, but it was the case of Muhammad (ﷺ) about whom Allah (ﷻ) says:

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤﴾ [النجم: ٣-٤]

﴿Nor does he speak of [his own] desire. It is only a Revelation revealed.﴾ *(Qur'an 53:3-4)*

He said about himself:

﴿إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾ [الأنعام: ٥٠]

﴿... I but follow only what is revealed to me...﴾ *(Qur'an 6:50)*

13. Jesus said, "Because he takes from what is mine." This is not possible about the Holy Spirit who is considered a perfect and ancient god (according to them). However, it can be said about a Prophet from mankind.

It can be added to these points that some Christians alleged that they were the *Paraqleeta* promised in the Gospel of John and that many people have followed them. A great Prophetic movement was established known as Montanosism taken from the name of Montanos who alleged that he was *Paraqleeta* and called the people to follow him. It is interesting to note that at that time nobody

objected by saying that *Paraqleeta* was the Holy Ghost and not a human prophet.

2. The qualities of the Prophet (ﷺ)

There are more prophecies in the Book of Isaiah. One verse reads, "This is My slave that I support, and My choice about whom I am satisfied. I made My spirit on him and he makes My Justice manifest to the nations. He neither shouts nor raises his voice and his voice is not heard in the streets. He propagates the truth with honesty and will not forsake it until it prevails on earth and for his Shari'ah (laws) the lands are waiting." Ibn al-Qayyim commented on this verse and said, "Who else does this description suit but Muhammad ibn 'Abdullah. If all mankind on earth gathered together, they would not be able to mention another Prophet who had all these qualities; qualities which will remain in our Prophet's nation until the Day of Resurrection." He then begins to justify and show how this verse is consistent with the Prophet Muhammad (ﷺ). First he points out that the reference to "my slave" in the verse matches Allah's address to Muhammad (ﷺ) in the Qur'an:

﴿۞ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ۝١﴾

[الفرقان: ١]

﴿Blessed is He Who sent down the criterion [of right and wrong, i.e. this Qur'an] to His slave [Muhammad], that he may be a Warner to the *'Âlameen* [mankind and jinn].﴾

(Qur'an 25:1)

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا﴾

[الإسراء: ١]

﴿Glorified [and Exalted] is He [Allah] [Above all that (evil)

they associate with Him] Who took His slave [Muhammad] for a journey by night from *al-Masjid al-Harām* [at Makkah] to *al-Masjid al-Aqsá* [in Jerusalem]...﴾

(Qur'an 17:1)

The verse states that he is the "chosen" and that also conforms to the Prophet's saying: "Allah has chosen the Kinâ'nah from the children of Ishmael, and the Quraysh from Kinâ'nah, and then the Bani Hâshim from Quraysh, and has chosen me from Bani Hâshim." The claim that he does not shout or laugh loudly corresponds with what 'Â'ishah said about Muhammad (ﷺ): "Allah's Messenger was never seen laughing loudly, he only smiled."

The verse also states, "I made My spirit on him." These words reflect what Allah (ﷻ) says about Muhammad (ﷺ):

﴿And thus We have sent to you [O' Muhammad] *Rooh* [a Revelation, and a Mercy] of Our Command...﴾

(Qur'an 42:52)

In addition, the Prophet is the only one that can claim that the description, "he makes My Justice manifest to the nations" and prove that it corresponds to him. Allah (ﷻ) says to Muhammad (ﷺ):

﴿فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾ [الشورى: ١٥]

﴿So unto this [religion of Islam alone and this Qur'an] then invite [people] [O' Muhammad], and stand firm [on Islamic Monotheism by performing all that is ordained by Allah [good deeds], and by abstaining from all that is forbidden by Allah [sins and evil deeds], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book [all the holy Books, — this Qur'an and the Books of the old from the *Tawrāt* (Torah), or

the *Injeel* (Gospel) or the Pages of Ibraheem (Abraham)] and I am commanded to do justice amongst you...﴾

(Qur'an 42:15)

Finally, the statement "he propagates truths with honesty" conforms to what Allah (ﷻ) says in the Qur'an:

﴿وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾﴾ [الأحزاب: ٤٦]

﴿O' Prophet [Muhammad]! Verily, We have sent you as a witness, and a bearer of glad tidings, and a Warner. And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light [through your instructions from the Qur'an and the Sunnah — the legal ways of the Prophet].﴾

(Qur'an 33:45-46)

3. The place of revelation of the Prophet (ﷺ)

"The Lord (Lord) came from Sinai, shone from Sa'ir and glared from Faran." (Deuteronomy 33:2)

Faran is Makkah. This is known because the Torah says about Ishmael: "Allah has been with the lad while he grew up and settled in the wilderness. He was a bowman who settled in the wilderness of Faran and then took a wife from Egypt." (Genesis 21:20, 21) 'Ali ibn Rabân at-Tabari believes that "Lord" here means the Prophet (ﷺ) who came out of Faran. The Arabs used the word *Rabb* (Lord) to refer to Allah but it also can mean "man" in a phrase like "the Lord of the house." As-Samaw'al says almost the same thing. He states, "Making reference to these places, which were the locations of Prophets, require the sensible people to look for a sound and reliable interpretation." Those who studied the prophecies and commented on them interpreted that "Allah has sent down the Torah in Sinai, the

Gospel in Sa'ir and the Qur'an to the Prophet Muhammad (ﷺ) in the wilderness of Faran (Makkah)".

Ibn Taymiyah said that the revelation of the Torah was like the dawn; the Gospel was like the shining of the sun and the Qur'an was like a clear sun in the middle of the sky. That is why the Prophet Muhammad (ﷺ) is called "a lamp spreading the light" imperiously needed by mankind. He also associated this prophecy with what Allah (ﷻ) mentioned in the Qur'an; "by the fig and olive, by Mount Sinai, by this city of security..." (*Soorah at-Teen* 1-3) Allah (ﷻ) swears by the fig and olive referring to the land where they grow (Sham) and where the Gospel was revealed. Then He swears by Mount Sinai; the Mount where Allah spoke directly to Moses (عليه السلام), and He (ﷻ) swears by the secured city Makkah where Abraham settled his son Ishmael and his mother. Ibn Taymiyah also said that the order in which these places are mentioned is a chronological one in the Torah, whereas it is an order of preference in the Qur'an.

It can also be said that the prediction of a coming revelation in Sa'ir is not restricted only to Jesus because most of the Prophets sent to the Children of Israel came from Palestine. This was mentioned in the Old Testament and the Qur'an and the contemporaries of Jesus came from there like Zachariya and John. Similarly, Palestine was not restricted to the revelation of the Gospel alone since the Psalms of David were revealed there too.

4. The advent of the Prophet

The Lord says to Moses, "I will make them a Prophet from among their brothers, like you, and I will make my speech in his mouth. He says to them all that I command him. Any man who does not follow the speech he says in My Name will be punished." (Deuteronomy 18:18, 19) This prophecy is consistent with the Prophet Muhammad (ﷺ) for several reasons.

1. It states that the expected Prophet is from the brethren of the Children of Israel, and Muhammad (ﷺ) is the only one who falls under this condition.

2. The expected Prophet is like Moses (عليه السلام) and the similarity between Moses (عليه السلام) and Muhammad (ﷺ) are many.

- Their nations were similar. The Children of Israel used to be scattered in Egypt and subjected by its kings. Moses gathered them and they became a nation who managed to establish a kingdom. This is similar to the case of Arabs before Islam. They used to be different tribes fighting each other. Islam united them and they dominated the world.
- Their personalities were the same. They were both leaders who were obeyed by their followers and both were called Allah's slave.
- Their laws were comparable. Both systems included civil policies, required purity for worship, and taught major ritual washing in the event of major ritual impurity such as woman's menses and childbirth. They also embrace the banning of pork meat, sacrifices to idols, eating dead animals and blood. They both command punishment for adultery, and both call for holy war (Jihād).

3. The disbeliever in this Prophet will be punished. There is no known punishment for someone who disbelieved in a Prophet after Moses (عليه السلام) except the disbelievers in Muhammad (ﷺ), particularly the followers of Moses; e.g. Banu Quraythah, Banu an-Nadeer, and the people of Fadak and Khaybar.

The Jews and Christians reject this as a prophecy for Muhammad (ﷺ); the Jews apply it to Joshua and the Christians apply it to Jesus. However this can be proved false based on the following points:

- Both Joshua and Jesus were from the Children of Israel and not from their brethren. The Torah states that there was no Prophet after Moses like him from the Children of Israel.
- Neither one of them was similar to Moses. In regards to Joshua it is important to point out that he was not a Prophet, he had no general law but was subject to the rules of the law of Moses, and he was a contemporary of Moses whereas the prediction was for someone to come after Moses. As far as Jesus was concerned, they were not similar because Moses was not considered a god by his followers, but a slave. According to the Christian faith Jesus was killed and crucified as a saviour and Moses was not. Also he was cursed after his death, and Moses was not. Jesus went to Hell after his death to save the tormented and he was born of a mother without a father and had neither a wife nor children. Moses had a mother and father as well as a wife and children. Jesus' Shari'ah (law) does not include ordained punishments, rules of major ablution, purity, prohibited foods and drinks like that of Moses. Jesus was not an obeyed leader of his people like Moses was.

Finally, there is prediction concerning the description of the nation of Muhammad (ﷺ) in Isaiah, Book 42: "I tell you of the news to come. Chant a new song for the Lord, a glorification from the remotest parts of earth. Oh, explorers of the seas and what is in them! O' islands and their inhabitants! The wilderness and its towns and the pens inhabited by Qaydar should raise their voices. The people of the rock should cry from the tops of the mounts to glorify the Lord and tell about his praises in the islands."

Qaydar is a Semitic name meaning "the capable" or "the black". It is a name given to Ishmael's second born who was the ancestor to the most famous Arab tribe and from his name their country was called the Land of Qaydar. Ibn al-Qayyim therefore asks

the following questions. "Who are the dwellers of the wilderness, other than the nation of Muhammad (ﷺ)? Who is Qaydar other than the son of Ishmael, the Prophet's grandfather? Who were the inhabitants of the caves and tops of the mounts, but the Arabs? And who is the one whose fame has remained forever?"

Rahmatullāh explained this prophecy and showed how it is consistent with the nation of the Prophet Muhammad (ﷺ). He said, "The new glorification is the new method, Muhammad's Shari'ah (law), and crying from the top of mounts refers to the special rituals performed during Hajj when millions of people shout, 'Here I am, oh my Great God, answering your call.' It is a well known fact that the earth (land, sea and islands) has never been filled with glorification and praises until after the advent of Muhammad (ﷺ). The whole earth was purified for his prayers and a mosque for him. Now the Muslims perform prayer five times a day all over the world.

The Fourth Theme:
The Prophet's Conduct and Morals

The evidence of prophethood in Islam stands alone in this theme. Never before the advent of Muhammad was moral perfection used as evidence of prophethood. There are various reasons for that moral perfection that can be considered as proof. First of all, it is the Holy Qur'an which praises the Prophet's morals. Allah (ﷻ) says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾ [القلم: ٤]

﴿And Verily, you [O' Muhammad] are on an exalted [standard of] character.﴾ *(Qur'an 68:4)*

The Prophet's good morals and conduct made his Companions gather around him. Allah (ﷻ) says:

﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ﴾ [آل عمران: ١٥٩]

"... And had you been severe and harsh-hearted, they would have broken away from about you..." *(Qur'an 3:159)*

Also, the perfect character is in itself a miracle, and many people may try hard to achieve it but can not. The perfect morals require truthfulness which in turn obliges one to accept whatever is said. Since the most important element in prophethood is informing and accepting what is given, then perfect character is evidence of someone being a Messenger.

In addition, the confirmation of the Prophet's perfect morals and conduct answers the criticisms of his accusers that he had bad morals that made him unqualified to have the honour of Prophethood. The Prophet's moral perfection was the strongest evidence that obliged many people to believe in Muhammad (ﷺ), even before they witnessed a tangible miracle. Examples are Khadeejah (the Prophet's first wife), Abu Bakr, 'Ali and others (may Allah be pleased with them all).

1. The perfection of qualities

The Prophet (ﷺ) had a smiling face that made him loveable to the people who submitted to him and followed him. He was also wise, discerning, and patient. Severe trials used to make him stronger. He had no interest in the worldly pleasures. He was the example of modesty. He was kind to all, and he used to walk in the markets and sit on the ground. He could only be distinguished from his Companions by his shyness and silence.

One of the Prophet's most honourable attributes was his extreme tolerance. The Arabs showed him hatred and animosity but that made him even kinder and more merciful. He never showed

wrath or took vengeance unless it was for Allah's sake. He fulfilled the promise and kept the covenant.

2. The virtues of the Prophet's speech

1. He had tremendous wisdom and such comprehensive knowledge that it surprised his contemporaries.

2. He had the strong ability to learn by heart and never forgot one single part of his Message.

3. He explained his laws and teachings with very clear proofs.

4. He impelled his people to have virtues and good conduct, and forbade jealousy, hatred and all that is abominable.

5. He gave a clear answer whenever asked and a strong proof whenever he argued.

6. He kept his tongue from altering or perverting speech, and he became known as truthful.

7. He expressed what he wanted in a perfect manner.

8. He was the most eloquent person whose words were clear and lucid.

3. The virtues of the Prophet's deeds

1. He had the best manners.

2. He combined at the same time showing mercy (for followers) and instilling awe (in the opposition).

3. His Shari'ah (law) is a just one; moderate since it falls between excess and negligence.

4. He took from this world just what is sufficient.

5. He explained his teachings and the rule of worship in such a clear manner that no law other than his is required.

6. He combined an invitation to the religion with arguments with his readiness to fight the enemies until he was victorious.

7. He was courageous when fighting and had a strong desire to rescue the needy and the frightened.

8. He showed exemplary generosity.

It is noteworthy that considering the Prophet's conduct and moral as an evidence of prophethood is not limited to the believers from the Arabs. The most famous story in this respect is the dialogue between Abu Sufyán and the Roman king Heraclius. Ibn 'Abbās (ﷺ) narrated this story from Abu Sufyân who told it to him personally.

"I set out during the truce that had been concluded between me and Allah's Messenger (ﷺ). While I was in Shâm, Duhya al-Kalbi brought the letter of Muhammad (ﷺ) to the governor of Basra who forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied that there was. So along with some other Qurayshi men I was called and we entered upon Heraclius and were seated in front of him. Then he asked, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' "

"I (Abu Sufyân) replied, 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his interpreter and told him, 'Tell them (Abu Sufyân's companions) that I am going to ask him (Abu Sufyan) regarding that man who claims to be a Prophet. So if he tells me a lie, they should contradict him (instantly)!' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies."

"Heraclius then told to his interpreter to ask me, 'What is his (that is the Prophet's) family status amongst you?' I said, 'He belongs to a noble family from among us.' Herclius asked, 'has anyone from among you claimed the same thing?' I said, 'No.'" Heraclius then asked, 'Was any of his ancestors a king?' I said, 'No.' He asked, 'Do the nobles follow him or the poor people?" I said, "It is the poor who follow him." He asked, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He asked, 'Does anyone renounce his religion (that is Islam) after embracing it?' I said. 'No.' He asked, 'Did you ever accuse him of telling lies before he began to say what he has said?' I said, 'No.' He asked, 'Does he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abu Sufyân added, "By Allah, I was not able to insert in my speech a word (against him) except that."

"He asked, 'Did you fight with him?' I said, 'Yes.' He asked, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.'"

"What does he command you to do?" I said, "He commands us to worship Allah alone and not to associate any other with Him. He orders us to leave what our fathers believed in, and he commands us to pray, be honest, be ascetic and good to our kin."

"Then Heraclius told me the following through his interpreter. 'I first asked you about his family status amongst you. Verily all Messengers come from the noblest family among their people. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought, if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that if one of his forefathers had been a king, I would have said that

he was seeking to rule the kingdom of his forefathers. Then I asked whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others would never tell a lie about Allah (ﷻ). Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of Messengers. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, and that is the way of true faith till it is complete. Then I asked you whether anyone of his followers had renounced his religion after embracing it being displeased with it, and you denied that. Such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you what he ordered you to do and you said that he ordered you to offer prayers and not to associate any other with Him and that he forbade you from the worship of the idol and he ordered you to be chaste and honest! If whatever you have said is true, then his kingdom will expand to what is under my feet! I had known that he [that is the Prophet (ﷺ)] was going to appear, but I never thought that he would be from among you. If I were certain that I could reach him, I would like to meet him and if I were with him I would wash his feet.'"

"Then Heraclius asked for the letter of Allah's Messenger (ﷺ) to read it." The following letter was read.

"In the Name of Allah, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad (ﷺ), the slave and messenger of Allah, to Heraclius the sovereign of Byzantine.

Peace be upon him who follows the right path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from

Allah's punishment). Embrace Islam and Allah will give you a double reward. If you reject this, you will be responsible for the sins of the Arians (people of his kingdom). Allah (ﷻ) says: ﴿O' people of the scripture [Jews and Christians]! Come to a word that is just between us and you, that we worship none but Allah [Alone] and not associate others with Him and not to take each other as Lords. If they renounce this, then say: We testify that we are Muslims﴾."

Abu Sufyān continued, "When he finished reading the letter, voices grew louder near him and there was a great hue and cry and we were ordered to go out." Abu Sufyān added, "While coming out I said to my companions, the matter of Ibn Abu Kabshah [that is Muhammad (ﷺ)] has became so prominent that even the King of the Romans is afraid of him. So I continued to believe that Allah's Messenger (ﷺ) would be victorious, till Allah made me embrace Islam."

Such were the morals of the Prophet Muhammad (ﷺ) and such were the testimonials of his enemies before his friends.

Transliteration Chart

أ	a
آ . ى	â
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	dh
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - ـه	h
و	w
و (as a long vowel)	oo
ي	y
ي (as a long vowel)	ee
ء	’ (Omitted in initial position)

ـَ	Fatḥah	a
ـِ	Kasrah	i
ـُ	Ḍammah	u
ـّ	Shaddah	Double letter
ـْ	Sukoon	Absence of vowel

Glossary

Al-'Âlameen العالمين : The Worlds: Mankind, jinn and all that exist.

Al-Fâtihah الفاتحة : Opening *Soorah* (chapter) of the Qur'an.

Al-Hawâriyoon الحواريون : 'Eesa's disciples (Grammar: Subjective case of *Hawâriyeen*).

Al-Hikmah الحكمة : Lit. Wisdom; the Sunnah.

Al-Ihsân الإحسان : Perfection of faith. Beneficence.

Al-Lât and 'Uzza اللات والعزّى : Idols of the Pre-Islamic era.

Al-Ma'roof المعروف : Every deed that is good.

Al-Muhsineen المحسنين : Pious, good-doers, righteous (Grammar: Objective case of *Muhsinoon*).

Al-Munkar المنكر : Every deed that is bad.

Al-Mushrikeen المشركين : Polytheists, pagans (Grammar: Objective case of *Mushrikoon*).

Ansâr أنصار : Helpers of the Prophet Muhammad in Madeenah.

As-Sâbiroon الصابرون : The patient (Grammar: Subjective case of *Sâbireen*).

At-Tayyibât الطيبات : Every thing (food and drink) that is good and legal.

Auliya' أولياء : Saints, helpers, protectors.

Âyât آيات : Signs, proofs, evidences, verses, lessons, revelations, etc.

Burhâns برهان : Signs, evidences, miracles, proofs.

Dhâlimoon ظالمون : Wrong-doers, oppressors (Grammar: Subjective case of *Dhâlimeen*.

Dhikr ذكر : Remembrance of Allah.

Fiqh فقه : Islamic jurisprudence.

Ghayb غيب : The unseen.

Ghulool غُلول : Taking from the booty without legal right.

Hajj حج : Pilgrimage to Makkah in the month *Dhul-Hijjah*, one of the five pillars of Islam.

Iblees إبليس : The devil, Satan.

Imâmah إمامة : Leadership.

Istawâ إستوى : Rose over.

Jihâd جهاد : Lit. Struggling; Fighting in the cause of Allah.

Jizyah جزية : Tax paid by non-Muslim for living safely in the Islamic state.

Ka'bah الكعبة : The Holy House in Makkah.

Kâfireen كافرين : Disbelievers (Grammar: Objective case of *Kâfiroon*).

Mihrâb محراب : Place of worship inside a mosque.

Muhâjireen مهاجرين : Emigrants.

Mujrimeen	مُجرمين	:	Wrongdoers, criminals.
Nabi	نبي	:	Prophet.
Nawâfil	نوافل	:	Sing. *Nafl*; preferable Sunnah acts, supererogatory.
Nutfah	نُطفَة	:	Mixed sexual discharge.
Qiblah	قِبْلة	:	The direction of prayer (i.e. towards Ka'bah).
Qiṣâṣ	قِصَاص	:	Equality law for murder, punishment, requital.
Rooḥ al-Qudus	الروح القُدس	:	Jibreel (Gabriel).
Ṣaḥeeḥ	صحيح	:	Authentic hadith, a book of compiled authentic *aḥâdeeth*.
Sakinah	سَكينة	:	Tranquility.
Salsabeel	سَلسَبيل	:	A spring in Paradise.
Shari'ah	الشريعة	:	Islamic law.
Shayâṭeen	شياطين	:	Devils.
Ṣiddiqeen	صِدِّيقِين	:	Faithful believers.
Sunan	سُنن	:	Ways of the Prophet Muhammad.
Ṭâghoot	طاغوت	:	Anything worshipped besides Allah, a false god.
Tawḥeed	توحيد	:	Monotheism.
Ummah	أُمّة	:	Nation, community.
Wali	والي	:	Protector, helper.
Zakah	زكاة	:	Poor-due, one of the pillars of Islam.

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No other personality in history has generated more debate than that of the Prophet of Islam, **Muhammad**!

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